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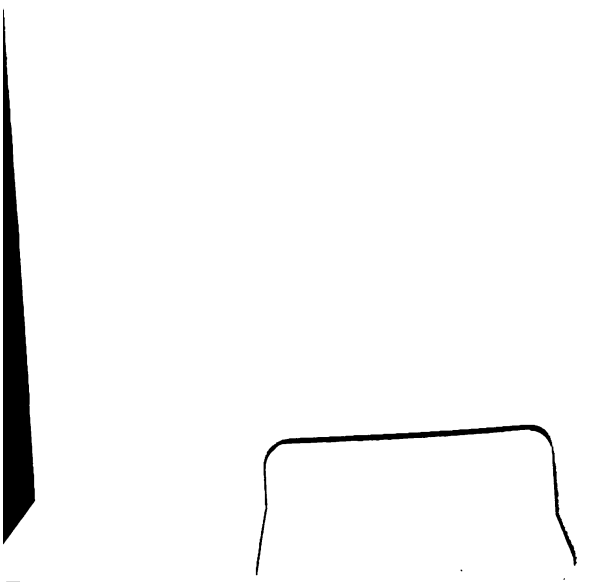

MEMOIR

OF THE

REV. RICHARD INGHAM,

PASTOR OF THE GENERAL BAPTIST CHURCH,

BELPER, DERBYSHIRE.

TO WHICH IS APPENDED, A BRIEF MEMORIAL OF

MISS INGHAM.

SHEFFIELD:
D. T. INGHAM, UNION STREET.
HAMILTON, ADAMS, AND CO.; AND HOULSTON AND STONEMAN, LONDON.
1846.

1062.

D. T. INGHAM, PRINTER, UNION STREET,
SHEFFIELD.

PREFACE.

It is the object of the present volume to present to the personal friends of Mr. Ingham, and others to whom such a record may be a matter of interest, a brief and simple account of his life; combined with such an exhibition of his leading views and prevailing spirit as may be furnished from his private papers, and from the testimony of those best entitled to be heard with regard to them.

It will be readily perceived that a life so unobtrusive as that of Mr. Ingham, and a course so calm and even—although obviously full

enough of interest and active solicitudes to himself and those about him, as every man's ought to be—could offer but little in the way of striking or remarkable incident by which indifferent readers would be likely to be attracted or entertained; or indeed furnish materials for any lengthened narrative at all. The production of a large volume, therefore, was out of the power, as it was certainly beyond the desire, of the publisher.

Mr. Ingham has left nothing in the way of extended composition that could, with any degree of fairness, be put forth as faithfully representing his ripest judgment and most matured taste. The few skeletons of sermons here thrown together, while they may certainly be regarded as giving a correct exposition of his opinions on the subjects to which they relate, cannot, from their character as skeletons,

be taken as examples of style. Nor, of his distinctive qualities as a preacher, can they possibly give any but the most imperfect idea. It is not chiefly in presenting the leading topics of a sermon that one preacher differs from another. Mere outlines, therefore, cannot show the peculiarities of any. If the circumstances of Mr. Ingham's life, here related, and the condensed examples given of the substance of his pulpit addresses, serve but to revive grateful recollections of departed worth, and to foster and stimulate holy desires and zealous exertions in the cause of Christ, the end of this compilation will be answered.

It ought to be added, that the skeletons now published have been selected—not because they are marked by unusual excellence over a multitude of others from which they have been taken;—but because they embrace a consider-

able variety of subjects, on which to exhibit the substance of the writer's views, and because in general they present a more complete outline than most others of the intended discourse. In preparing them for the press, no alterations have been made which the merest justice did not require, when presenting documents of such a character to the public eye—documents never intended for anything but private helps, in the discharge of public ministerial duties. In very few instances has it been found necessary to substitute one word for another; and none have been added but such as were plainly indicated in the manuscript, or were obviously necessary to complete the sense.

The memorial of Miss Ingham, it is hoped, will be no unacceptable sequel to the memoir of her honoured father. The excellence of her own character, and her near relationship to so

excellent a man, combine to give propriety to such an appendix; while a charm is thrown around her history, which no high-wrought eulogy or elaborate ornament could impart, by her extraordinary piety—her active zeal—and her early and unexpected, but not premature, end.

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MEMOIR.

CHAP. I.

FROM MR. INGHAM'S BIRTH, TO HIS SETTLEMENT AT HEPTONSTALL SLACK.

MR. RICHARD INGHAM was born at Little Greenwood Lee, in the township of Heptonstall, in the parish of Halifax, Yorkshire, on the 24th of March, 1787. He was the fourth son of Mr. Amos Ingham, who possessed some property, and afforded him considerable opportunities for acquiring knowledge. He attended, when a boy, the grammar school at Heptonstall, and was taught the Latin and Greek languages by Mr. Wm. Shackleton, a scholar of considerable reputation.

In January, 1805, so far as his memory afterwards served him, Mr. Ingham left his father's house to act as assistant in a respectable school at Tadcaster. Here he remained only six months, and then removed to Hipperholme, where he resided in the same capacity for nearly two years.

Having obtained an exhibition to Oxford, he left the last-mentioned situation for that university, and matriculated of Queen's College on the 20th of June, 1807. In less than a year he removed to Merton College, where he continued to pursue his classical studies, and succeeded in carrying the first prize in mathematics. Here he obtained a scholarship, which, with a small salary he received for his services in reading prayers, was nearly sufficient to meet the expenses of his maintenance.

The long summer vacations he spent at home, and was in the habit, during these seasons, of attending the General Baptist chapels at Heptonstall Slack and Birchcliffe. His mother was a member of the church at the latter place, and

his eldest brother a deacon at the former.* A sermon which he heard on one of these occasions from Mr. James Taylor, at that time the pastor of the church at Slack, from the words—"What is truth?" led him to more serious reflection on religious subjects than he had before given to them. The impressions made on his mind were subsequently deepened by conversation with Mr. Hollinrake, of Birchcliffe, and by a careful perusal of "Towgood on Dissent." The result was, that he became entirely convinced of the error he was committing in the course of life he was marking out for himself, and abandoned the idea of entering the established church. After some time he offered himself for baptism to the church at Slack; and a statement of his experience and views was sent to that church from the university, before his acceptance to fellowship.

* His father was also a member at Birchcliffe, until the removal of Mr. Dan Taylor, after which circumstance he withdrew, and attended the Particular Baptist chapel at Hebden Bridge. Richard preferred attending with his mother at Slack and Birchcliffe.

He now thought it his duty to inform Dr. Vaughan, the warden of the college, of the reasons for his retirement from it, and for his change of views, at the same time soliciting the office he held for a young man who had recently entered the university from the neighbourhood of Heptonstall. The reply of Dr. Vaughan to his communication was creditable to both of them. He expressed his regret at the retirement of Mr. Ingham from the college, but as he believed the latter was acting from conscientious motives, he "must let it alone;" and, from the respect he had for Mr. Ingham, would confer the appointment on the gentleman for whom he had solicited it.

This, it is evident, was the turning-point of Mr. Ingham's career. His literary pursuits and connexions had led him to look to the established church as the most eligible sphere for his ambition. All worldly considerations would probably urge him to adhere to this design. But truth and conscience required him to abandon it. To the honour of divine grace be it recorded, he *did* abandon it.

After a residence at the university of nearly three years, Mr. Ingham left it about the end of March, 1810. He was baptised at Slack, on Easter Tuesday, April 24th, of the same year; and was called to preach by a vote of the church on the 20th of May, having previously spoken twice on trial. In August, he entered on a course of study with a special view to the ministry, in the General Baptist Academy, then under the care of Mr. Dan Taylor of London. Here he resided two years.

On leaving the academy, Mr. Ingham went to Duffield, near Derby, as the minister of the General Baptist church at that place. He soon received a unanimous invitation to become the pastor of the church, and was publicly ordained to the office.

Mr. Ingham's views, as to the necessity of ordination to a proper conformity in church order to the apostolic model, were very decided. As a fair exposition of them, we here insert his letter to the church at Duffield, accepting their invitation. The sentiments expressed in this

letter he retained, we believe, with little or no modification, to the end of his life.

"BELOVED BRETHREN—You will probably be expecting that I should say something respecting the call you have unanimously given me to undertake the pastoral office among you. I should have done it the last ordinance day, had not the number of members been so small through the badness of the road and weather. Being necessarily away from you this day, I am under the necessity of saying a few words in writing. I have intimated to you before, my conviction, that before any person officiates as the pastor of a church, he ought to be regularly ordained or set apart to the work. The very nature of things teaches that, in the formation of a connexion so important as that under present consideration, the Lord ought to be particularly consulted, and his blessing entreated, that it may be rendered lastingly beneficial. We are told in the word of God that 'every thing is sanctified,' that is, set apart to

sacred uses, 'by the word of God and prayer;' the word of God allowing or appointing it, and prayer setting it apart to the use intended. How proper, then, that ministers should be particularly commended to the Lord, when they are undertaking the office of becoming watchmen for the souls of a particular people. That it is the Lord's will that pastors should be ordained to that office will, I think, appear, if we consider that the apostles, under the unerring guidance of the Holy Spirit, invariably practised it. In ACTS xiv. 23, we are told that they ordained elders in every church, and prayed with fasting. In TITUS i. 5, we learn that one reason why Titus was left in Crete was, that he should ordain elders in every city. If we consult ACTS xx. 17 and 28, and TITUS i. 5 and 7, we shall find that the terms elder and overseer, or bishop, are used to denote the same persons, and that they are equivalent to the term pastor. See PHIL. i. 1; EPHES. iv. 11. As the apostles practised and recommended ordination, so they have

left us no intimation that it was indifferent in itself, or that they attended to it merely in compliance with Jewish prejudices. This they took care to inform us of respecting circumcision, abstaining from meats and drinks, keeping vows, offering sacrifices, &c., which were unnecessary in themselves, but which they sometimes complied with on account of Jewish prejudices. But we have no intimation that this was the case with respect to ordination; therefore I conclude that it is still in force, and ought to be observed by every one who undertakes the pastoral office.

"If it be inquired in what way ministers ought to be set apart to the office under consideration, Acts vi. 6, will inform us that it ought to be by prayer and the laying on of hands. Acts xiii. 2, 3, teaches the same. In both which places you will observe that not a syllable is said concerning imparting miraculous gifts. To say they had miraculous gifts is saying nothing to the purpose. Paul's advice to Timothy, "Lay hands suddenly on no man," cannot, I think,

refer to any thing but ordination; and does it not imply that he might and ought to lay hands deliberately on proper persons? Besides, does not HEB. vi. 2, shew, that the doctrine of laying on of hands was among the first principles delivered to the primitive christians? They were taught on whom and for what purposes hands were to be laid, whether for conveying miraculous powers, healing the sick, or setting apart to any particular office. For these reasons I am fully of opinion that no person ought to officiate as the pastor of a church, before he be set apart to it by prayer and the laying on of hands. As it was plainly the primitive practice, I know no authority that we have either to omit it or alter it. There are also many advantages resulting from it; some of which may be seen in the last *Repository*. As the church unanimously wish me to be their pastor, it appears to me to be no concern of theirs in what way I should be set apart to that office. It solely concerns myself, and unless the church are willing to allow me to be

ordained in that way which I believe to be proper and scriptural, I cannot accept their invitation. Praying that the Lord may bless you, and give you understanding in all things,

I remain,

Your unworthy servant for Christ's sake,

RICHARD INGHAM."

A question may not unnaturally arise here, why Mr. Ingham should have thought it necessary, on such an occasion, to enter so fully into the question of ordination. The reason of it was this: considerable opposition had been made to the practice by a Mr. Taylor,* a leading member of the church, and a few who were influenced by him; which seemed to throw some difficulty in his way. We can scarcely persuade ourselves, however, that on mature deliberation he would have adhered to his state-

* This gentleman had been a Wesleyan, which may account for his objection to ordination. He was, at the time, the owner of the preaching place at Duffield. He afterwards built a chapel, which, before his death, he presented to the General Baptist connexion.

ment that the church had nothing to do with the mode of his entrance on pastoral duties. We believe, on the contrary, that, as a private member of a church, he would have objected to any minister officiating as pastor without ordination. Still, in the present case, he knew perfectly well that by the church, as a whole, no objection on the ground of principle was entertained to his views; and it was only reasonable to expect that indifference on one side should yield to conscientious preference on the other.

Mr. Ingham's connexion with the church at Duffield continued more than nine years; which were distinguished by the faithful and diligent discharge of ministerial duty, and by a large measure of success. By the divine blessing on his labours great good was done, and the influence of the church was very widely diffused. Belper * became a regular preaching station in connexion with the cause. A commodious chapel was built

* Mr. Ingham removed his residence to this place in the year 1821, the year previous to his removal to Slack.

at that place ; and at Wirksworth, a town nine miles distant from Duffield, and at other places in the neighbourhood, preaching was regularly maintained. When Mr. Ingham first went to Duffield, the church consisted of 90 members: at the time of his removal it numbered 217; and Wirksworth had become a distinct church, containing 190 members, with a minister of their own.

At this time there was a very valuable assistant to the minister of the church at Duffield in the person of Mr. Barrow, a wealthy farmer who resided in the neighbourhood. Mr. Barrow was in the first instance connected with the General Baptist church at Derby, which was largely benefited by his liberality and zeal during the ministry of Mr. James Taylor, afterwards of Slack, to whom he was warmly attached. Though not an educated man, Mr. Barrow was a successful preacher of the gospel, and did much to second the efforts of his pastor, and to promote the prosperity of the church.

Shortly after his removal to Duffield Mr.

Ingham was married to Mrs. Grace Cooper, relict of Mr. William Cooper, surgeon, and a daughter of Mr. Dan Taylor, of London; of whose church Mr. Cooper was a respected member. This union continued without interruption till the death of the husband, and the widow still survives. They had five children; two sons and three daughters. One of the latter died before her father, and another has followed him into the world of spirits. Two sons and a daughter yet remain to fulfil their course on earth.

The church at Duffield and Belper were very strongly attatched to their minister, as appears from several entries in their minutes. On the death of Mr. John Taylor,* of Queenshead, Yorkshire, in 1819, the church at Queenshead communicated with that at Duffield as to the propriety of Mr. Ingham's removal to them; but their application was successfully opposed by

*Mr. John Taylor was a brother of Dan Taylor of London, and the father of Mr. James Taylor, at this time residing at Slack, and afterwards at Hinckley.

the Duffield friends. When Mr. James Taylor, however, had decided on removing from Heptonstall Slack, in 1821, Mr. Ingham was invited to succeed him there. Again the people among whom he was labouring exerted themselves to induce their pastor to remain: but in this instance without effect. In compliance with the invitation he had received from Slack, he removed to that place in March in the following year.

CHAPTER II.

FROM HIS SETTLEMENT AT HEPTONSTALL SLACK, TO HIS REMOVAL TO NOTTINGHAM.

On the 1st of July, 1822, Mr. Ingham was publicly recognised as the pastor of the church at Slack. A copy of the questions proposed to him on that occasion, and of his answers to them, is preserved in his own handwriting, which the reader will not be displeased to have transferred to these pages.

"QUESTION 1.—Dear brother, you have heard the cordial and unanimous call which your christian friends, composing this church, have given you to undertake the office of pastor over them, and also the declarations they have made of their readiness to assist you in all needful things; are you willing to accept their call, and to devote yourself to the service of Christ and their souls in the pastoral office?

"ANSWER.—Dear sir, from the time that I first engaged sincerely in the service of Christ, I think I have been willing, in some good degree, to be at his disposal. I wish still to cultivate this disposition, and to act upon the same principle. You have heard, sir, some of the reasons which the members of this christian church have assigned, why they believe that they have been guided by divine Providence in the choice of me as their pastor. There are other reasons on my part which strengthen this evidence, and lead me to conclude that it is his will that I should serve him in this part of his vineyard. I think that I feel a growing sense of the sacred importance and awful responsibility of the office which I am undertaking, and frankly acknowledge my insufficiency for it. At the same time, it appears to be the divine plan to employ imperfect men, of like passions with the rest of their fellow-creatures, as the instruments of accomplishing his spiritual purposes in the world, particularly the conversion of sinners, and the edification, perseverance,

and final salvation of the saints. He has also promised his special presence, and a sufficiency of grace for every duty, difficulty, and danger to which his servants may be called in their arduous work. On these accounts, and others that might be mentioned, especially the unanimous request of this church, I feel disposed to accept their invitation. In the name, therefore, and strength of the Lord Jesus, I do accept their call, and declare my readiness to serve them according to my little ability, and so far as circumstances over which I have no control will permit.

"QUESTION 2.—It might be interesting to this church and congregation if you would inform them what led you first to engage in the work of the ministry?

"ANSWER.—Dear sir, a variety of circumstances, and a chain of events of considerable magnitude to me as an individual, led the way to that particular event to which your question refers. These I will endeavour briefly to relate. My manner of life, from my youth up,

is not unknown to many in this assembly ; and very probably it will be no intelligence to some, though it may to others, to learn that I was once a resident at the University of Oxford. What led me to that celebrated seat of learning, kept me there nearly three years, and ultimately caused me to relinquish it, you may learn as follows. My removal to the University of Oxford did not take place without many serious thoughts, nor without some well-meant purposes and resolutions, though my mind was not at that time under the proper influence of religion. I was arrived at that age at which it is natural for man to choose some calling, and as there appeared some opening at Oxford, and the prospect of attaining learning at an easy expense, I was induced, and in part persuaded, to embrace, as I then thought, the favourable opportunity, and lay a foundation for future honour and usefulness in some profession which circumstances should hereafter determine. Thus at my first removal to the university I had no definite object in view, except the acquisition of

knowledge. By degrees, however, my mind began to incline to the church, and it was not long before I cherished desires and indulged hopes of one day rising to great honours and enjoying great affluence. These desires and hopes were increased by some marks of distinction which I received, and some flattering prospects of patronage and preferment which presented themselves to my youthful mind. It was true that I could not approve every thing that I saw, nor justify the means that appeared necessary to attain the distinctions after which I had begun to aspire. But many attempts were made by me to reconcile high stations, sounding titles, and large incomes, with my conviction of what ought to be the character and motives of a good minister of Jesus Christ. I was also, in the general, free from gross immoralities, and my character gained by being contrasted with some that were awfully vicious and profligate; so that I was sometimes led to say, 'why may I not be a good man, and a good minister, notwithstanding these distinctions

and though I do not altogether approve of the means of attaining them?' 'May I not have it in my power to do much more good?' And other questions of a similar kind. Yet with all my endeavours, I could never succeed. The more I thought upon the nature, constitution, officers, government, ceremonies, and requirements of the Established Church, and compared them with the nature and constitution of a gospel church as laid down in the New Testament (for I was in the habit of frequently reading the word of God at that time,) the farther I was from satisfaction. In order, therefore, to enjoy any peace, I was under the necessity either of not thinking at all, or of viewing the subject only partially, and on one side, on the side to which I inclined.—These inward struggles, however, I for the most part kept to myself, and in some measure extinguished, or at least lulled them to rest, by pursuing other studies, and busying my mind with the languages and sciences. During one of the vacations which I spent in this neigh-

bourhood, I fell into the company of Mr. James Taylor, who was then the pastor of this church, and who manifested a desire to court acquaintance with me. This led to several interviews, in the very first of which, so far as I now remember, after many inquiries into the state of the university, the persons, the studies, professors, &c., he turned the conversation upon the nature of the Established Church, subscription to the 39 Articles, a man's declaring his full assent and consent to all and every thing contained in the Book of Common Prayer, taking the oath that the king is the supreme head of the church, and promising canonical obedience, &c., and made some very free remarks on the impropriety both of making and submitting to such requirements. He discoursed upon them at other interviews which I had with him. Though the remarks which he made did not suit my inclinations, yet they excited my reflections, and revived, with fresh vigour, convictions that I had been endeavouring to suppress. Another worthy minister put Towgood's Letters on

Dissent into my hands, and requested me to give them an impartial reading. This I felt a reluctance to do, fearing, as the event afterwards proved, that they would decide against me. At last I determined to comply, thinking it, at best, a piece of cowardice and injustice to be unwilling to hear the arguments of an antagonist. Simpson's Plea for Religion about the same time fell into my hands. I read both these books with a considerable degree of attention. The former completely overturned my system, and I had but sufficient proofs that many of the observations of the latter were true. In the midst of these thoughts, which I still kept to myself, the time came that I was to return to the university. After my arrival there, the reading of these books and the conversations I had had with the minister before mentioned, produced many painful sensations, and no one knows but myself and the Lord, what conflicts I underwent between inclination and duty, between conscience and interest. I had already been initiated into the church, subscribed the 39 Articles, given

my full assent and consent to all and every thing contained in the Book of Common Prayer taken the Oath of Supremacy, &c. This I could not think of without self-condemnation. When I looked forward, I saw that there was no obtaining the degree of Bachelor of Arts, nor any succeeding degree, without complying with the same requirements, and that in every following change and promotion the same galling condition would be insisted upon. When I looked at the lives of many of the clergy, I saw little to prepossess me in their favour, and when I considered the means by which many of the honours and emoluments of the church were obtained, I was disgusted. And here I hope I shall be forgiven if I remark, how unscriptural and impolitic it is to require subscription to human creeds, to articles of religion drawn up by fallible man, to explications of awful and mysterious doctrines which were never intended to be understood and explained in this world, as the only conditions of becoming ministers in this church, and to couch these requirements in such

terms, that, if there be the least thing objectionable, a conscientious mind is as effectually excluded, as though the ground of objection were ever so great. It is well known that the practice is far from producing that uniformity of opinion which it professes to have in view, and in a great measure defeats its own purpose by excluding the worthy, and opening a door for the admission of the worthless and insincere. To the same cause may be traced the many shifts and artifices to which some great and we hope, good men have had recourse, to make subscription palatable to their own consciences. These are my views now, and they were, though not so clearly, my views then. You may, sir, easily conceive, that my situation was not at that time enviable. While I remained in that state of anxious suspense and indecision, which has already been mentioned, the words of our Lord frequently sounded in my ears, 'What shall it profit a man, if he gain the whole world, and lose his own soul? And what shall a man give in exchange for his

soul?' By this passage, and similar passages of scripture, I was led to see, that, whatever became of this world, it was my highest wisdom and interest to secure another, and that it was my duty to sacrifice every thing that was inconsistent with this object, however valuable in my own estimation, or however dear in the judgment of the world. After many struggles, I think I can sincerely say that I was brought by divine grace to this resolution, 'to surrender myself with all my concerns, into the Lord's hands,' 'to renounce my present station with all its alluring prospects, as I could not retain and pursue it with a good conscience,' to 'commit myself to the care of providence,' and take my lot with some denomination of the dissenters. But here a new difficulty arose; 'with which body of the dissenters should I unite?' This, however, was soon resolved. The little knowledge which I had of the divine word soon convinced me that the baptism of believers, by immersion, was the only baptism of the New Testament. And I was as clear that there was

no limitation in the extent of the death of Christ as an atonement for the sins of mankind. These two principles inclined the balance to the General Baptists. I had also some knowledge and a high opinion of the late pastor of this church and some of its members, and had corresponded a little with the former. My relatives also lived in this immediate neighbourhood. All these considerations put together, determined me to leave the university, propose myself for union with that church, and commit myself to the disposal of providence as to my future calling. I have often thought of the expressions of the apostle, 'what things were gain unto me, those I counted loss for Christ,' and think that they will in some measure apply to my case. My proposal to the Heptonstall Slack church was accepted, I was baptized, and admitted into fellowship with them. I had never preached at this time, nor ever prayed in public, and to attempt to do either in an extemporaneous manner appeared to me formidable. However I was soon called to make the attempt before

them as a church, and, after the second trial, received all the approbation and authority they could give me. They judged me to be a person possessing ministerial gifts, and recommended it to me to preach the gospel, wherever the providence of God should open my way. It was in this manner, sir, that I was first led to engage in the ministry, and, having obtained help of God, I have continued from that time to the present, attending to the work of that important office.

"QUESTION 3.—Have you sufficient evidence to your own mind of your call to the work of the ministry?

"ANSWER.—Dear sir, though I have already acknowledged my unworthiness of the high office of a minister of the gospel, yet I have considerable evidence to my own mind that Jesus Christ has called me to this important work. It is true, I have had no voice, nor vision, nor immediate revelation from Christ, neither have I received my authority by episcopal ordination from those who pretend to be the legal succes-

sors of the apostles themselves, yet I am so far convinced of my call to the ministry that I durst not, with my present views, relinquish it, 'wo is me, if I preach not the gospel;' nor have I any desire, in my best moments, to decline its duties and its labours. In looking into the word of God, that only safe directory in matters of religion, I have been led to consider the following as scriptural evidences of a person's call to the ministry of the gospel:—first, he must be a sincere christian. 2. He must have a good character, or a good report of them that are without. 3. He must be capable of teaching. 4. He must have a good acquaintance with the word of God. 5. He must have a sincere desire to be useful to the souls of men. And 6. Which will always be the case where there are the former qualifications—he must have the approbation of wise and good men. Though I wish ever to view myself in an humble light, yet I think I have all these concurring circumstances on my side; and if success be any additional confirmation,

I have, so far as man can judge, numerous attestations of my call to the ministry, and many who, I trust, will be my joy and crown of rejoicing in the day of the Lord Jesus. I intend, therefore, by divine grace, to cry aloud, and not to spare, so long as Jesus Christ shall continue the power.

"QUESTION 4.—Upon what subjects do you intend to insist in the prosecution of your ministerial work?

"ANSWER.—The subjects, dear sir, upon which I intend to insist will be various, according to the different states, dispositions, characters, and dangers of the persons who may attend on my ministry. To sinners in general I intend to preach up the purity, spirituality, perfection, obligation, and condemnatory power of the moral law, and to shew how awfully we have all come short of its requirements in thought, in word, and in deed. I intend further, as far as human power goes, to lay open the depraved state of man as a fallen creature; how he has lost the image of God in which he was originally

created; and how every imagination of the thought of his heart naturally, is only evil, and that continually. I intend to shew him his dreadful danger as a sinner against God, his utter inability to save himself, the insufficiency of any works to justify him in the sight of God, and his absolute need of such a Saviour as Jesus Christ, both for pardon and sanctification, if he wish not to perish, but to obtain everlasting life. After this I intend to exhibit unto him Jesus Christ in all his fulness and all-sufficiency as an able, and willing, and suitable Saviour; to explain the nature of his undertaking, and the blessed consequences that result from his death as an atoning sacrifice for the guilt of sinners; to shew the nature of justifying, saving faith, as the great requirement of the gospel; and to urge, by every possible consideration, to a personal, immediate, and hearty application to Christ, as the Lamb of God that taketh away the sin of the world. The mode of address to sinners will be varied, according to the different state of their understandings and

hearts. All the arguments of hope and fear, love and terror, I wish to make use of to awaken the careless, and excite their attention to the concerns of religion. To the honest and inquiring, all the instruction which the word of God affords, I intend to minister; that their inquiries may be satisfied, their prejudices removed, their objections answered, their opinions rectified, and that they may be brought to the same point that has been mentioned before, an humble, serious, sincere, implicit, and personal dependance upon Christ, for all the blessings of salvation; while the invitations, offers, and promises of the gospel will be presented in their rich abundance to the weary and heavy laden. To saints in general, it is my design to endeavour to teach *all things* whatsoever Christ has commanded, to shew the nature and extent of evangelical obedience, the obligations to it, and the helps and encouragements offered in the divine word, to enable them to exemplify it. I intend to insist upon the particular duties which will devolve upon them in their individual, domestic,

and social capacity, considered as members of the great community, and also as visible members of a christian church; the dispositions they are to cultivate and manifest towards God, themselves, and their fellow-creatures; and the great provision which is made for them in Jesus Christ, that they may be enabled to serve and glorify God here, and enjoy him in perfection hereafter. To the weak, ignorant, wavering, doubting, fearful, and declining, as well as to the lively, active, intelligent, consistent, and improving, I intend to give different portions, according to their state. This, sir, is a short account of the method which I design to adopt in the prosecution of my ministerial work.

"QUESTION 5th.—By what rule do you intend to regulate your ministerial labours?

"ANSWER.—Dear sir, the rule by which I intend to regulate my ministerial labours, is, 'the bible.' I consider this to be the best of books; to have been written by divine inspiration; to contain all things necessary to be known and done by ignorant man in this lower

world; his only safe and unerring guide in things that relate to God and eternity. The necessity of a divine revelation might be argued from the insufficiency of human reason, even in its most improved state, to afford any certain light on these interesting subjects, as, alas! is but too evident from the darkness, diversity, and even contrariety that existed in the opinions of the wisest philosophers of the heathen world. They confessed their need of supernatural instruction, and some of them expressed a hope that the time would come when supernatural instruction would be imparted. It is our happiness to live at a time when this hope is fully realized. 'God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son.' The substance of these instructions I believe to be comprised in the scriptures of the old and new testament, which I therefore receive as a revelation from God. The power of interpreting these sacred pages I believe to be lodged in no Pope, nor Bishop,

nor temporal head, nor in any synod, nor provincial or general assembly, to the exclusion of others; but that it is the duty and privilege of every one to read them; that on all important and fundamental points they are sufficiently plain to be understood by the most ignorant and illiterate of mankind; and that wherever there is a common understanding, a desire to learn, a careful perusal of the sacred volume, and an humble dependance upon divine assistance, enough may be understood to guide the soul to eternal happiness. But while I receive the bible in general as the book of God, I look on the new testament with peculiar reverence, as containing the last, the best, the clearest, and most satisfactory discoveries of the will of God to man. Many of the directions, institutions, and injunctions of the old testament were local and temporary, and even those that were of a wider range and more durable character, were far from being so clear and full as we find them in the new. Here we have the substance; whereas the former consisted chiefly

in types and shadows. Here we have a key by which we may unlock many of the difficulties of the former dispensation, and satisfactorily explain many of its rites and ceremonies, which without such a help would appear trifling and unmeaning, and unworthy of God. To the decisions of the new testament, therefore, I wish to bow with reverence; to make it the directory of my private conduct and public labours; the test of all my religious opinions; and the support of my hopes while travelling through this world to a better: and this I wish to do under the impression that I must be judged by it at the last day.

'May this blest volume ever lie
Close to my heart, and near my eye;
Till life's last hour my soul engage,
And be my chosen heritage.'

"QUESTION 6.—We are gratified to hear that you intend to make the bible your great rule in the prosecution of your ministerial work. But you very well know that a great diversity of opinion exists among those who

profess to draw their instructions from the same source. Will you, therefore, have the goodness to state to us what *you* conceive to be the leading doctrines contained in this book.

"ANSWER.—Dear sir, I feel no objection to state to you and this assembly what are my views of the leading doctrines of divine revelation, particularly of the new testament. I know that you pretend to no dominion over my faith, and on this account I proceed the more cheerfully to comply with your request. I begin, therefore, where all religion begins, with the existence and perfections of God.

"1.—I believe that there is one, and only one God, the maker, preserver, and governor of the universe, who always did, and always will exist. I acknowledge that something of his perfections may be learnt from the works of creation, particularly his wisdom, power, and goodness; but it has been before observed that the word of God is our only safe and satisfactory guide in all inquiries of a religious kind. From this blessed book I learn that he is inde-

pendent, self-sufficient, and unchangeable; that he is a spirit, and requires spiritual worship from all his rational creatures; that he is omniscient, omnipresent, almighty, and all-wise; that he is faithful and true in all his ways; perfectly holy, just, and good; that he exercises a wise and benignant providence over all his creatures, and particularly over man, for whose welfare and happiness he appears to be peculiarly concerned. I believe that there are, in the Godhead, the Father, the Son, and the Holy Ghost; that each of these is distinctly and properly divine; and yet that they constistute but one God. This I consider to be a solemn and mysterious doctrine. I profess not to know the manner how the sacred three are united, nor how they subsist together; but I receive it as a truth on the testimony of the revealer, and wish to wait till another world, that it may be cleared up to my understanding.

"2.—*Man.* I believe that man, when he came out of his maker's hands, was pure and perfect; that he was created in the moral image of God,

without any of that weakness and those sinful propensities of which he is now the subject; that his understanding was clear, his judgment sound, his will obedient, and his affections entirely under the control of his reason. I believe that the Lord placed him in the garden of Eden, and gave him a law which was perfectly equitable, and which he had sufficient strength and every inducement to obey. I believe that if man had obeyed, his happiness would have been continued, and that all his posterity on the condition of obedience would have been happy too. But I believe that man did unhappily transgress, and thereby fell from that state of perfection and happiness in which he was originally created; that by his transgression he forfeited all title to heaven, lost the favour of his maker, became depraved in his affections, and brought upon himself disease and death, as well as a curse upon the ground on which he lived. I believe that Adam's transgression in its effects, reaches to all his posterity; that all mankind come into the world with a depraved

nature; that all the powers both of their minds and bodies are enfeebled and tainted; that as they grow up, they manifest this degeneracy by a carnal mind that is enmity against God; and are hurried by the strength of their passions into practices and conduct that justly expose them to the displeasure of God. I believe that all who are grown to years of maturity, before they can be admitted into the divine favour, must not only receive the forgiveness of their sins, but also be renewed in the spirit of their minds; and also that after they have been thus pardoned and renewed, they need the daily assistance of the divine spirit to enable them to mortify the deeds of the body, and walk conformably to the will of God. I believe that all children dying in their infancy, notwithstanding the effects of Adam's transgression, are admitted into a state of happiness in heaven. I believe that the actual transgressions of all mankind who are come to years of discretion, are such, that the Lord might justly consign them to everlasting misery, and that he

was under no obligation to extend mercy to them or make any provision for their salvation and happiness in the Lord Jesus Christ. And yet I believe that he has, out of pure love and compassion and according to his rich grace, devised a plan for the recovery and salvation of his fallen creatures, by which they may escape the ruins of the fall, and the punishment which their actual sins have deserved; and finally attain the kingdom of heaven. This plan leads me to the contemplation of

"3.—*The Person and Work of our Lord Jesus Christ.* I believe that Jesus Christ existed from all eternity as one with the father by an inseparable union; that in order to effect the redemption of mankind, he united the human to the divine nature, and appeared in our world at the appointed time with all the properties peculiar to man, and possessing the attributes peculiar to God; so that he was properly man, and properly God. I believe that in our nature he yielded a cheerful and perfect obedience to the divine law,

exhibited a perfect example for our imitation, revealed the most interesting truths, wrought the most astonishing cures as confirmations of his divine mission, and at last submitted to the most excruciating death in the room and stead of guilty sinners, that they might not perish, but have everlasting life. I believe that by his death he has made a full and proper atonement for sin, that he has satisfied divine justice, magnified the law, endured the curse, and made it possible for God to be just, and at the same time to justify and acquit the sinner. I believe, further, that Jesus Christ by his death has made full provision for the recovery and salvation of every individual of the human race, that he tasted death for every man without exception, and that a sufficiency of grace is afforded to all to whom the gospel comes, to receive its blessings, and thus lay hold on eternal life. At the same time, I believe that none will be finally saved, but such as believe in Jesus Christ with the heart unto righteousness, and persevere in this faith to the end of life.

"4.—*Faith.* I believe faith in Christ is the great means which God has appointed on the part of sinners that they may obtain all the blessings of salvation, such as pardon, justification, adoption, the indwelling of the spirit, the guardian care of angels, and an interest in all the promises of the new covenant, which are yea and amen in Christ Jesus; that they all flow to guilty sinners through his precious blood, and are apprehended and properly made the sinner's own through faith. I believe further, that this faith pre-supposes and requires a conviction of our guilt, danger, and helplessness, and our absolute need of such a saviour as Christ; that it implies also a full persuasion of the ability and willingness of Christ to save; and consists in a personal and heartfelt dependance upon him or actual trusting in him as having died in our stead, for the enjoyment of the benefits desired. I believe that it is in this way that the sinner is justified, and by his continuing to live by the faith of the Son of God, who loved him and gave himself for him, he

continues in a justified state, and will finally arrive at eternal glory.

"5. *Obedience.*—I believe that it is the duty of all christians to yield to the Lord a cheerful and universal obedience; that this will always be the effect of genuine saving faith, all needful help being imparted that the christian may attain to it; that the moral law is not abrogated as a rule of life, but only as a covenant of works; and that no man has a right to consider himself a christian, who has not a faith which purifies his conscience from dead works, and leads him to serve the living and true God. I believe, further, that the best obedience of christians is imperfect; that, so far as it goes, it is performed only in the strength of divine grace, and therefore furnishes no ground for self congratulation and boasting; that it is the duty of a christian, after all his attainments and performances, still to acknowledge himself an unprofitable servant, and to look to the cross of the Redeemer to his latest moment as his only ground of admission into heaven.

"6. *On Election.*—I believe that all true christians are elected to the enjoyments of important privileges and blessings, of which all mankind are unworthy; that this election is grounded on the foreknowledge of God; that it neither implies irresistible grace imparted to some by which they are effectually called, nor a deficiency of divine operation in others, through which they finally perish; that the election of scripture is an election of character; that the divine decree is, 'He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned;' that wherever the gospel comes, there is a sufficiency of grace given to all to enable them to believe; that those who do believe, are admitted into the number of God's chosen people; and those who do not are justly condemned, because, when they might have been happy, they chose death rather than life. I believe that God foreknows, who will, and who will not, receive the gospel, when it is preached to them; but that this foreknowledge does not at all influence his conduct to give to

some certain operations, which he denies to others. Thus I believe that the election of scripture is conditional; that it excludes none who do not wilfully exclude themselves; that it leaves all, who are not elected, without excuse; that it secures the divine character from every imputation; and shews the sinner to be his own destroyer.

"7. *On the subject of Final Perseverance.* I believe that a sufficiency of grace is provided for all believers to enable them to persevere; that in the Lord Jesus is treasured up a divine store, out of which they may receive for the supply of all their wants, for overcoming all their corruptions, resisting all their temptations, discharging all their duties, surmounting all their difficulties, and finally vanquishing all their spiritual enemies. At the same time I consider it possible for a man who is now a believer, through unwatchfulness, neglect of prayer, giving way to temptation, and yielding to the world, to lose his relish for religion, forfeit his privileges, displease his God, sink into apostacy, and finally

miscarry in the concerns of his soul, so as to miss of the kingdom of heaven.

"8. *On the Work of the Spirit.*—I believe that the Holy Spirit of God strives with mankind; that a measure of his divine operations is imparted to every one, sufficient to lead him to the knowledge of the truth; that there are periods in every man's life, when the Spirit suggests good thoughts to the mind, convinces of sin, warns of danger, urges to religion, and cautions against delay. At the same time, I believe that the operations of the Spirit are of such a nature that they may be resisted, quenched, or trifled with, till they be withdrawn. I believe that the Holy Spirit is the author of the conversion of sinners; that he effects this blessed change by the instrumentality of the word; that he is imparted to believers to dwell in them as their sanctifier, comforter, guide, and witness; that he assists in prayer, in the discharge of duty, and in the attainment and cultivation of every grace. At the same time, I do not believe that man is wholly pas-

sive, either in his conversion or in his progressive sanctification afterwards; but that his natural powers concur with the spirit's operations, and according to his resistance or compliance, the result will be.

9. "*On the nature of a Gospel Church.*—I believe that a church, in the sense of the new testament, is a visible company of believers, who have voluntarily united together for the purpose of maintaining the worship of God, attending to the ordinances of Jesus Christ, enjoying fellowship one with another, and promoting the kingdom of the redeemer in the world; that they usually meet together in one place; that all the members are equal in point of privilege; that no one can justly lord it over another; that Jesus Christ is the sole head; and that he only has power to decree rites and ceremonies, and to determine controversies in matters of faith. I believe that every church is competent to the management of its own affairs; that it has the right to choose its own officers; to exercise its own discipline; receive,

censure, and exclude members; and to manage its own concerns according to the rules of the new testament, without being subject to any foreign control. In this sense the churches of Jesus Christ are strictly independent. Hence I consider that no infants are proper members of a visible church; and that national or provincial churches are manifest deviations from the new testament model. I believe that conviction and persuasion, from reason and scripture, are the only weapons which a christian can lawfully use to make proselytes to his religion; and that the system of compulsion, either by anathemas, fines, imprisonment, or civil disabilities, is not only inconsistent with the genius of the gospel, but directly calculated to defeat its object. It may make hypocrites, but is not likely to make sincere converts. 'Knowing, therefore, the terror of the Lord, we persuade men.'

"10.—*The principal Officers in a Christian Church* are bishops and deacons. Bishops I consider to be the same as pastors. In the

new testament they are frequently called elders. Their office is strictly spiritual. They are persons who have the oversight of a single church, and whose duty is to watch over the members, warn them of danger, guard them against temptation, teach them their duty, prevent them from wandering, preside in their assemblies, administer to them the ordinances, go before them in every christian grace and excellence; and, in a word, so to advise, direct, and influence them as to acquit their consciences to the great shepherd. 'They watch for souls as those that must give an account.' I believe that no man can properly be a bishop without the consent and call of the church over which his office extends; that every bishop supposes a church; that every pastor of a church is a bishop; that all bishops are equal in power and authority; and that no man can lawfully be the bishop or pastor of more than one church.

"Besides bishops, I believe that there are deacons, whose office is strictly temporal, and

whose business is, to manage the pecuniary concerns of the church, receive the contributions of the members, and appropriate the church's money to the particular purposes to which the church directs, whether the relief of the poor, the supply of the minister, furnishing the table of the Lord, or meeting the other regular or incidental expenses of the society. I believe that the deacon's office does not necessarily imply teaching; and that wherever in the new testament, we have instances of deacons preaching, it was not in virtue of their office as deacons, but in another capacity, as evangelists, or teachers, or brethren who had received some spiritual gift for the edification of others, and which they either employed in conjunction with the deacon's office or which superseded their office as deacons, and so raised them to a higher degree.

"Besides bishops and deacons I do not know that there are any other offices in a christian church. Hence I give up all archbishops exercising authority over inferior bishops, and all

diocesan bishops exercising spiritual authority over a number of churches and inferior teachers, with all the long train of subordinate officers under the names of archdeacons, deans, prebends, &c. &c., in the national hierarchy, down to the meanest clergyman in deacon's orders, as officers of which the new testament knows nothing in their present form and their long gradation of canonical inferiority and subjection.

"11.—I believe that the Lord Jesus has appointed two positive institutions, which he intends to be observed by his people through every age, to the end of time. These are baptism, and the Lord's supper. By baptism I understand the immersion of the body in water in the name of the Father, the Son, and the Holy Ghost. Believers, or persons professing faith in Jesus Christ, I consider to be the only proper subjects; and consequently I exclude all sprinkling and pouring in the administration of this ordinance, and consider the application of it to children as unscriptural and un-

justifiable. I believe that baptism should be administered but once.

"The Lord's supper I view as an ordinance intended to represent the death of the Redeemer for guilty sinners, and by the visible emblems of bread and wine to bring his sufferings fresh to our remembrance. I consider it to be a seasonable, humbling, reviving, comforting, and strengthening institution, to be attended to by christians not once only, but as often as circumstances will admit; that hereby they testify their faith in the great doctrine of atonement, declare their acceptance of gospel salvation, set their hand as it were afresh to the gospel covenant, and declare their fixed intention to be faithful unto death. I consider it also as an excellent means of promoting peace, love, and union among the visible members of Christ's mystical body; and regret that it should ever be applied as a qualification for civil offices, or or as a test of our approbation of the national establishment. This led an eminent poet of that profession indignantly to say,

'Hast thou by statute shoved from its design
The Saviour's feast, his own blest bread and wine,
And made the symbols of atoning grace
An office-key, a pick-lock to a place?'

COWPER.

"Before I proceed further, I wish to observe that in the frequent allusions which I have made to the established church, I only wish it to be seen that I was rational when I relinquished it, and that I am still rational in dissenting from it.

"12. I believe that it is appointed unto all men once to die; that the souls of good men after death exist in a state of consciousness and happiness in the intermediate period between death and the resurrection; that the souls of bad men also exist in a state of intermediate and sensible misery; but that neither the happiness of the one, nor the misery of the other, is so great as it will be after the resurrection and general judgment.

"13. I believe that a day will come when God will judge the world in righteousness; that there will be a general resurrection of the dead,

both of the just and unjust, that they may stand their trial; that Jesus Christ will be the judge; that the devil and his angels will be judged, as well as human kind; that all the proceedings of that day will be solemn, impartial, convincing, and decisive; that the rule by which mankind will be judged will be various, according to the dispensation under which they have lived; that they who have sinned without law, shall perish without law; that they who have sinned under the law, shall be judged by the law; and that they who have lived under the gospel, shall be judged by the gospel.

"14. I believe that the judgment of the great day will be eternal in its consequences; that the wicked will be cast into a place called hell, not prepared originally for them, but for the devil and his angels, for which, however, they have prepared themselves by their own wilful misconduct and inexcusable neglect of the blessings within their reach; that the miseries of the damned will be of the most awful kind; that they will bear an exact proportion to the

crimes they have committed and the privileges they have neglected and abused; and that their torments will never come to an end.

"15. I believe that the righteous will be admitted into heaven, a place prepared originally for them, where they will enjoy a freedom from all pain, the possession of inconceivable felicity and glory; and where they shall enjoy the presence and sing the praises of God and the Lamb for ever and ever; that there will be a difference in the degree of happiness and glory which the saints will enjoy, according to the different powers and capacities which they possessed in this world, and the different degrees in which they cultivated, employed, and improved them; but that every saint will be as happy as he can contain.

"16. Lastly, I believe that when men and devils have thus been awarded to their own place, the world in which we now live will be destroyed by fire; that the heavens shall pass away with a great noise, the elements melt with fervent heat, the earth and all the works

that are therein will be burnt up; that then the Lord Jesus will deliver up the mediatorial kingdom unto the Father; and that God will be all in all!

"These, sir, are my present views of the leading doctrines of christianity. I am aware that they are different, in some points, from those which are maintained by christian ministers of other denominations, and perhaps by some of our own denomination; but I am taught to call no man master upon earth. At the same time I do not pledge myself that they will always, in every particular, be the same. I wish to maintain a due sense of my own ignorance and fallibility, and to cultivate a candid disposition towards those who may differ from me. May 'God in all things be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.' 1 Pet. iv. 11."

Immediately after his removal to Slaëk, Mr. Ingham commenced a journal, which he prefaced with a brief summary of the principal

events of his life up to that time. The keeping of a journal, however, was a work in which he does not seem to have taken much permanent interest. From the beginning, the entries are by no means regular. After the first six months they became wofully inconstant, and within one year he accomplished as much in this way as he ever afterwards achieved.

The diary contains but little of sufficient general importance to justify any lengthened extracts in this memoir. The entries relate almost exclusively to the ordinary details of pastoral engagements, or to events of domestic or local interest, often accompanied by such short reflections as would naturally occur to a mind habitually and deeply conversant with spiritual things. It were to be wished, indeed, that our venerated friend had been accustomed to record in this journal the workings of divine grace in his heart, and the exercises of a consecrated intellect on sacred subjects, which there can be no doubt were intensely interesting to himself, and might be pondered with advantage by others.

The little of any kind that he did write shows that he was a watchful observer of passing events, always anxious to make them subservient to the great work to which he was devoted; and that he was ever ready to avail himself of such modes of operation as might promise to be useful. The few miscellaneous extracts which are subjoined are given, not as containing anything to gratify an appetite for what is striking or novel, but as brief memoranda of the private hours of our departed friend, which those who knew and loved him will doubtless peruse with pleasure. Most glad should we have been, if the scanty materials he has bequeathed to us would have furnished a more copious selection.

"Would it not be advisable," on one occasion he asks, "for ministers to have stated meetings of those children of their members that are arrived at years of discretion, with a view to make religious impressions on their minds?" We know it is often a subject of most anxious inquiry with devoted ministers, what means

they can employ to make their ministry effectual among the families of their churches;—a sphere unquestionably in which its results ought to be, beyond all others, the most apparent. Probably, in a few instances, some plan akin to the one here suggested may have been acted on; but not often, we apprehend, has precisely this method of doing good been fairly tried. The suggestion, we respectfully submit, is not unworthy the consideration generally of the pastors of our churches.

Another question:—"In what way may the restraint under which christian parents ought to keep their children, especially on the Lord's day, be made the most agreeable and profitable to the children?"

"Mention to the teachers of the Sunday school," he observes again, "the propriety of considering whether there are not children in the neighbourhood who have not hitherto been sent to the school, whom it is desirable to obtain as scholars. It might also be useful to make a survey (in a private manner, and so as not to

occasion suspicion,) what families or adult individuals in this neighbourhood are in the habit of attending no place of worship."

At another time he writes as follows:— "There is one difficulty arising from the manner in which clubs are generally conducted, that is very injurious to young persons, and frequently destroys or protracts the operation of those instructions which they received in their childhood. If a plan could be adopted to draw them from public-houses, and insure attendance at seasonable hours, applying the money which is now spent in drink to the increase of the funds, it would be a great attainment. Ought I not to strive to bring it about?" Very general attention, we are aware, has been directed to the subject here referred to; and to a great extent the evil complained of has been effectually counteracted. Still, in many districts of the country, much remains to be done; and even where societies for affording relief in sickness have been rescued from the pollution of the common tavern, such is the ever-active in-

genuity of those who are engaged in the sale of intoxicating drinks, that schemes of one kind or another are constantly put forth by them, promising to the unwary some tempting advantage—advantage, nevertheless, always delusive, inasmuch as it is always to be purchased by more or less of convivial indulgence. It is not too much to say that any amount of good, which any society or plan may propose to realize, must always be more than counterbalanced by so demoralizing a system.

Of a young man who had called upon him he writes thus:—"He is going to the University of Oxford, being sent, or having a promise of being sent, by a society of pious clergymen. He appears a serious, sensible young man, disposed to be useful, has been in connexion with the Methodists, appears to be a dissenter on principle, favourable to the Baptists, but already in the trammels of subscription, &c., and likely to be more so. I believe he will be in difficulties, and I stated this fairly to him, and the grounds of my opinion. I do not know how it will ter-

minate." What a strange anomaly! "A dissenter on principle" consenting to be maintained at college for the very purpose of entering the state church! How potent is the influence of mammon!

On the 11th of April, 1824, Mr. Ingham writes as follows:—"This evening I have closed a series of discourses on the parables. They have occupied me about a year and three quarters, in the evening, once a fortnight, though sometimes the preaching has been omitted. I have found them interesting to myself, and they appear to have excited considerable interest in the congregation. May they terminate in good! As a concluding discourse I have spoken from Matt. xiii. 51, 52, 'Have ye understood all these things,' &c. What shall I introduce next for the evening service? Shall it be a course of lectures on the Types of the Old Testament relating to Christ? or the Prophecies relating to Christ? or the Names, Titles, and Figurative Representations of Christ? or, Reasons for Dissenting from the

Church of England?" On the 2nd of May he adds, "I have concluded to deliver a series of discourses, on a Lord's-day evening, upon the Old Testament Types respecting the Lord Jesus."

Mr. Ingham took great interest in the welfare of the denomination to which he belonged. The annual meetings of the body he evidently anticipated with much pleasure; and in so far as their proceedings were characterised by the spirit of christian love, and seemed to indicate the prevalence of spiritual life and health in the churches, they were seasons of delightful refreshing to his soul. In 1823, the Association met at Nottingham. An opportunity was thus given to Mr. Ingham, of which he was forward to avail himself, to spend a few days with his old friends at Duffield and Belper. This visit afforded him, at the time and afterwards, much real satisfaction; as he had not only the gratification of renewing an intercourse with friends to whom he was strongly attached, but had reason to believe that his brief sojourn

among them was the means of promoting the cause of the Redeemer.

In the year 1824 there was considerable discussion among the Yorkshire churches of the New Connexion, about the establishment of an academy for students for the ministry, in which only a part of their time should be devoted to study, the remainder to be occupied in working to contribute to their maintenance; and Mr. Ingham was mentioned as a suitable man for the tutor. The project was canvassed by the Yorkshire conference, and submitted for the sanction of the Association, which in that year assembled at March, in Cambridgeshire. The following is Mr. Ingham's notice of the Association in his journal :—

"*Lord's Day, July* 18*th.*—I have many mercies to record. Since my last entry I have attended our annual association at March, in Cambridgeshire; have been conducted thither and back in health and safety; and had the pleasure of beholding a considerable number of my friends. The business was agreeably con-

ducted, with the exception of a case from Yorkshire, about establishing an academy for this district, on the principle of a regular interchange of study and labour. The utility of the project was the grand subject to be discussed; but it appeared to be entirely overlooked, and the design viewed as hostile to the present institution. It therefore did not obtain the sanction of the body. In other respects, the business, I hope, was well conducted."

Notwithstanding the disapprobation of this scheme by the Association, Mr. Ingham did afterwards receive a number of young men under his care, preparatory to their entrance on the ministry. But no permanent institution was established.

We give one more extract from the journal in this place, having reference especially to denominational affairs:—

"*July 2nd,* 1834.—This day Mrs. Ingham and I returned from London, having attended the Association held there on the 24th June and two following days. The meeting was one of

inferior interest, and distinguished by little but disorder, confusion, and unpleasant and unprofitable discussion. The strength of the Association was drawn off into committees, so that the business was managed by few, with great tediousness, irregularity, and occasional unpleasantness. There was only one sermon. The meeting for the foreign mission was held in Finsbury chapel, and was better attended than is usual in London. Mr. John Stevenson's ordination over the G. B. church in Great Suffolk-street took place on the afternoon of Friday, June 27th. An interesting and impressive season. Our family has been mercifully preserved in my absence. Thanks be to the Lord for all his benefits. The connexion appears to me in a discouraging state: the Associations have painfully declined. What can be done to improve them? What is the nature of the Association? On what authority does it rest? What are its duties, powers, utility, design, cases that require its cognizance, &c., &c.? Can nothing be done to improve it? I have

little hope of an improvement, and am therefore discouraged from making the attempt. I feel myself, also, in many respects, incompetent to such an undertaking, and am therefore inclined to be still. Lord, teach me what to do!"

The sermon at this Association was delivered by Mr. Ingham, and a resolution was passed requesting him to publish it. The request, however, was never forwarded to him; and it was only incidentally, and some months afterwards, that he heard of it at all. The sermon, therefore, never appeared.

Mr. Ingham's connexion with the church at Slack continued just twelve years; during which time the church had increased from 203 to 300 members, and his ministry generally was approved and successful. In November, 1833, he received an invitation from the church at Broad-street, Nottingham, at that time destitute of a minister, owing to the removal of Mr. Adam Smith to Quorndon, Leicestershire. This invitation, after taking some little time

for counsel and deliberation, he thought it right to accept. His decision to remove was communicated to the church at Slack, by letter, on the 13th of the following January, and his removal took place in March. Among the reasons he assigned for the course he had resolved to take were—the injury he had sustained in his health from the bleakness of the situation of his residence, and from the long walks he had to take, in the discharge of pastoral duties, through a rugged and dreary country; the superior advantages for his family which Nottingham presented over Slack; some circumstances which it seems had rendered his situation at Slack not so comfortable as it had formerly been, and the earnestness and unanimity with which the Nottingham friends desired his services. He expressed, nevertheless, his grateful sense of the attachment which had been uniformly manifested towards him by the church at Slack; and it was evidently with considerable pain that he felt himself obliged to leave

them. Just before his departure, a number of friends privately set on foot a subscription, and presented him with the proceeds (about eleven pounds), as a testimony of their esteem and affection.

CHAPTER III.

FROM HIS REMOVAL TO NOTTINGHAM TILL HIS DEATH.

UPON his settlement at Duffield, as we have seen, Mr. Ingham was publicly ordained to the office of pastor; and on his removal to Slack he was again recognised as sustaining the pastoral relation by a similar ceremony. At Nottingham, however, there was no public service. The following extract from the diary gives an account of the mode of his installation here, and of his own views respecting it:—

"On Wednesday evening, April 2, 1834, the Broad Street church held a church meeting, at which the dismission of myself, my wife, and my daughter Louisa, from Heptonstall Slack, Yorkshire, to Broad Street, Nottingham, was read and approved, and we were received into

their communion. I was then instructed and authorised to take the chair, given to understand that my pastoral office and duties thence commenced, and that I might thenceforward consider myself as having the oversight of them, according to the tenor of their invitation. I should have preferred being settled among them by some solemn service or services, by which the hand of Divine Providence should have been acknowledged, the judgment and desire of the church publicly expressed, and the special blessing of heaven implored. But there had been so much contention and strife in the church,* that it was thought better to waive any particular ceremony. I am not aware that the scripture ever recognizes re-ordination to the same office. I administered the Lord's supper to the church at Slack on the first Lord's day in March, and on the first Lord's day in April to the church at Nottingham, and am not conscious of having done any thing to unfit me

* This has no reference to the invitation of Mr. Ingham, to which there was not one dissentient.

for such a work by dissolving my union with Slack. At the same time, I conceive it to be more orderly that some account should be given by the minister and church of the leadings of Divine Providence which have brought about such a result; that the divine approbation and blessing should be specially supplicated; that the sanction of wise and pious ministers should be obtained; that there should be a sermon on the duties, discouragements, difficulties, &c. of the pastoral office; and a sermon to the members and officers of the church, with a view to pave the way for future peace and prosperity through the body. And I should prefer that this be done previous to the new pastor's administering the Lord's supper among his new flock. Such a plan would prevent the creeping in of improper persons a second time into the pastoral office; might check hasty and causeless removals; and afford pleasing satisfaction to the church and congregation more immediately concerned, as well as to christian friends in general belonging to the same body or con-

nexion, that the divine counsel had been sought and obtained. 'In all thy ways acknowledge him, and he will direct thy paths.' "

Mr. Ingham's connexion with the church at Broad Street was shorter, and his ministry less successful, than at either of the places where he had previously laboured. In March, 1838, owing to some circumstances which made his situation less comfortable than formerly, he resigned the pastoral office, just four years after his removal from Slack. Two churches at this time solicited his services:—his old friends at Belper, and the General Baptist church at Hinckley, where the growing infirmities of Mr. James Taylor, who had been Mr. Ingham's predecessor at Slack, had induced him to retire from the regular discharge of ministerial duties. Mr. Ingham ultimately decided to go to Belper, and thither he accordingly removed in September of the same year.

Mr. Ingham had all along cherished a warm interest in the affairs of the church at Belper, which had greatly fluctuated during the sixteen

years that had elapsed since his former residence there. Besides the attachments arising from his previous connexion with the people, he had advanced money on their chapel, so that his interests, to some extent, had become involved in theirs. As illustrative of the kindly feelings which he entertained towards them, and of the general tone of his correspondence with his friends, we insert a few extracts from letters written at different periods to Mr. Turner, an amiable and highly esteemed officer of the church.

"Slack, Jan. 22, 1826.

"I am sorry that you are still on the dark side of the picture, both as it regards me and yourself. The times in this part of the kingdom are dark, and I suppose they are generally so throughout the kingdom; but let us not be disheartened. I have been preaching this afternoon from Hebrews xii. 5., 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him;' and hope I have found it profitable. If the Lord keep us

back from preferment or much success in this world, it will matter very little, if we should be promoted to a crown and a kingdom in heaven. 'Whom the Lord loveth he correcteth; and scourgeth every son whom he receiveth.' I am sorry that my Belper friends do not act better than they do respecting the payment of the interest. Do what you prudently can; but do not make yourself unhappy about it. The Lord has hitherto provided for me and mine, and I have no reason to distrust him for future necessities. 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.'—JESUS CHRIST.

"Yours affectionately,

"RICHARD INGHAM."

"Slack, August 3, 1832.

"Sincerely should I rejoice to hear of the welfare of all, and have often felt anxious, since my removal, to learn particularly how things were going on. If the friends be but united, and all strive together, there are no burdens

but such as may easily be borne. But it was frequently a subject of lamentation that this was not the case. My situation here is on the whole agreeable; quite as well as I expected, and I think better. I do not expect to be free from difficulties and trials; but there is a difference between having friends to bear the burden and sustain the weight along with you, and having every burden thrust upon you, while there is a studied endeavour to avoid on the part of those who should be the first to help. The friends here seem disposed to keep every burden they can from me; and—what more encourages me to hope it will be lasting—I believe they have done this to their former minister.

"I should wish my love to all inquiring friends. I could mention many by name, but not all; and therefore some might think themselves neglected or forgotten. Give our love to Mr. and Mrs. Taylor; but if I have time, I will write. I have a deal to do just now on my own account and that of others. I should

preach three times to-morrow; also on Monday night, at a union missionary meeting; and on Thursday I have to be engaged in giving the charge at the ordination of the minister at Shore. I feel very unfit! But he is very urgent.

"I should be glad to receive all the news I can, at some convenient opportunity. Should all be well, I shall be in your neighbourhood the next midsummer; but many changes may take place before that period arrives. Mrs. Ingham, if she have time, will write a line to Mrs. Turner. Remember us to Stanley's. I must conclude.

"Yours affectionately,

"RICHARD INGHAM."

"Snenton Road, Nottingham, May 6th, 1835.

"DEAR FRIEND AND BROTHER,

"You have often heard, and have had many opportunities of knowing by experience, that human life is a checquered scene. The circumstances and events related in your letter are a

proof of it. I can sympathize with you, and should be glad to give advice or administer relief, were it in my power. * . * * We can, however, see a very little way before us, and the things which we sometimes deplore as evils are sent or permitted for our good, and ultimately advance our interest. I know it is easier to advise and preach than to practice; but I believe that the grace of God is sufficient for us, and while we are doing the best in our power according to our knowledge, that all things will be made to work together for our good. In some of your troubles I am implicated, and I find the need of those succours to which I am now referring you. 'Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance and my God.' May the Lord comfort, support, and direct you!

"I have looked over the letter for the next conference, which will be at Sawley, not Hinckley, on Whit-Tuesday. I think it states your

case plainly and forcibly, and see nothing in it to object to. Shall I keep it and present it, if the Lord will, at Sawley? If I hear nothing from you before that time, I shall conclude that this is your desire. If any thing should transpire to render a fresh statement necessary, you can send one. Perhaps a meeting of the trustees would be desirable, especially after the conference. I have been thinking that possibly I might be able to arrange so as to spend a Lord's day among you at some early season. I believe you would accept such an arrangement; but I cannot promise at present. However, I will keep it in mind, and labour to bring it about. When I conclude, I will send you information, that you may give notice. Do not be disheartened: something will be done ere long to improve matters, or bring them to a close.

"My family is well, and unites with me in kind regards to you and yours. * * * Things are going on among us much as usual. Difficulties, I think, diminish, and the prospect

brightens. Our greatest comfort and best security are, 'The Lord knoweth them that are his;' and he 'is a sun and a shield: he will give grace and glory, and no good thing will he withhold from them that walk uprightly.' May the Lord preserve and bless you all, sanctify the strokes of his providence, and lead you by the good and right way!

"I remain, yours sincerely,

"RICHARD INGHAM."

"Snenton Road, Nottingham, April 19th, 1836.

* * * *

"I am sorry that, as a church, you apprehend, and have cause to apprehend, future difficulties. Proceed cautiously; apply to the churches which are near for ministerial help, and, if necessary, to the churches which are farther off. I cannot come at present; but I will bear the subject in mind, and try to procure for you a Lord's day as soon as practicable, or send you a supply. I wish you a happy and prosperous day on the 24th instant.

"You say that your daughter Ann is no better. I suppose she never will be in this world. Tell her from me to apply to the Saviour without delay; or rather to cling to him afresh, and lay firmer hold on him as her Saviour, and the foundation of her hope. How insignificant does every thing earthly appear, when death presents his dreary face! But the grace of God can change his visage, and render him a messenger of peace.

"We all unite in kind and affectionate regards and wishes. We are moderately well, though visited with occasional indisposition of late.

"I remain, in haste, yours truly,

"RICHARD INGHAM."

"Mansfield Road, Nottingham, Dec. 29th, 1836.

"MY DEAR FRIEND,

"I duly received your letter dated Nov. 9th, and I dare say that you will give me credit when I say that I sympathize with you in all your afflictions and troubles. They have not

been few; yet the Lord has supported and delivered, and I suppose that if we live to enter into glory, we shall then see that they were all ordered in wisdom and love. If this conviction were properly realized by the mind, how different frequently would be our feelings and language! I am thankful to hear that you had hopes in Ann's death. I have no doubt she was thoughtful and seriously concerned about her everlasting state when I was last at your house. I hope your surviving children will all consider it, and pray that you may live to see them honourable, happy, and useful. 'I have no greater joy than to see that my children walk in the truth.' John ii. 4.

"The more immediate object of my writing now is, to say that I have made arrangements, if the Lord will, to preach for you at Belper the next Lord's day but one, Jan. 8th, 1837. I have been trying to get an opportunity earlier, but could not.

"If you should have an opportunity, give my kind love to Mr. and Mrs. John Taylor, of

Duffield, our old friends, and tell them that I hope to call upon them and spend a little time with them, either in going or returning; also to Sarah Walters, their servant. Wishing you health, comfort, and prosperity, and, above all, the blessed smiles and approbation of heaven,

"I remain, yours affectionately,

"RICHARD INGHAM."

The following letter, which was a virtual acceptance of the invitation from the church at Belper, we give entire:—

"Mansfield Road, Nottingham, March 9th, 1838.

"*To the Church of Christ of the General Baptist Persuasion assembling at Belper.*

"DEAR BRETHREN,

"Your request, made known to me by a deputation when I was last at Belper, has not been forgotten by me. I have often revolved it in my mind, and should have made a reply to it sooner, had I been clear that Providence directed my removal from Nottingham. Until I had received tolerable satisfaction on that point, I

thought it improper to entertain any application from another church. The business is still undetermined, but the probability is that I shall remove. Indeed, I expected and intended nothing else, when I gave the Broad Street friends notice, and have been interrupted and made to pause only by the repeated importunity of such as desired my stay, and the fear lest my removal should inflict a serious injury on the church. The case is one of great importance, especially to myself and family, and I still need your prayers that I may be directed aright. With regard to my removal to you, I may observe that I have always felt for you since the time that I left you (which is now almost sixteen years), and have been much pained by your disappointments and diminutions. I think the Home Mission has not rendered you that encouragement and aid which your circumstances deserved, and there is still in the minds of some a prejudice against Belper. The case, however, has been taken up by the committee, and perhaps a little aid will hereafter be

afforded. But on this no dependence ought to be placed. If the cause at Belper rise, some one must make a sacrifice; and I hope I am as willing as most in the connexion to make sacrifices for the cause of the Redeemer. I do not at present pledge myself any way. My labours at Broad Street will terminate, according to the notice I have given, on the first Lord's day in April. I have been unwell during several weeks past, and it has sometimes been doubtful whether I should be able to serve any church long; but I am a little better, and think a partial rest advisable, when my present engagements shall cease. I may say this much, that I feel inclined to hearken to your invitation, provided the way be opened to my satisfaction. In order to this, I should like an answer to the following inquiries:—Will the singers be willing to content themselves with the bass viol, and not introduce other musical instruments, should I come? Are the friends united and harmonious in inviting me to come among them?

Will they be willing to do all they can for the support and benefit of the cause? Will they stand by, encourage, pray for, and assist me, in my endeavours to build them up in the faith and hope of the gospel, and in promoting their increase and prosperity? Will they co-operate with me in endeavouring to assimilate the church to the model of the New Testament? Repeat again the proposals which you made to me at the close of the year, for I do not remember them, and say whether you still adhere to them. I do not write this because I am intending a lengthened treaty. If I come among you, it will be with a design to help you, and perhaps the Lord may spare my life to labour among you until you shall be able to support a minister, when I shall be laid aside. But it is prudent to have a good understanding.

"This letter acknowledges one from you dated 28th February, signed by W. Simms and J. Turner in your behalf, and furnishes a reply. May the Lord direct you and me in

this important business, so that his name might be glorified, and our best interests promoted!

"Your affectionate friend and brother,

"RICHARD INGHAM."

The proposals which he desired to have repeated, as contained in a subsequent letter from the church, were as follows:—"That the church engages to pay the interest of your money on the chapel, and for the first year the sum of £20,* as a remuneration towards the expenses which may be incurred by your removal to Belper, as they cannot look upon it as a reward for your services; hoping that, with the blessing of heaven attending your labours, they will be enabled so to act that something in future may be done to assist and encourage you."

At the time when Mr. Ingham devoted himself again to the cause of Christ at Belper, the circumstances of the church were very dis-

* From a minute of the church on the 31st of December, 1840, it appears that this was raised to £30 after that time.

couraging. The blessing of God, however, attended his labours; and at the end of the four years during which he was permitted to exercise his ministry, the number of members (fifty-one at first) was more than doubled.

In the month of February, 1839, Mr. Ingham was called to mourn over the first bereavement which his family circle had known. His second daughter, who had been married the preceding year, and resided at Nottingham, died in her confinement, leaving behind her an infant to feel the want of a mother's care. This was a visitation which could not but be severely felt. Its severity was alleviated, however, by the calm and cheerful resignation with which the interesting sufferer received the summons to appear before her Lord.

With the tears of chastened sorrow for the loss of his daughter, Mr. Ingham was privileged to mingle those of joy, in anticipation of being speedily permitted to welcome another member of his family into the household of faith. The following extract from a letter to his youngest

son, who had been residing in the family of his deceased sister, will explain the source of consolation to which we allude.

"Belper, Feb. 8th, 1839.

"My Dear Dan,

"The earthly conflict of your dear sister is now over. The Lord has seen it right to disappoint our wishes, and not to gratify the feelings of our nature. To his appointments, then, let us submit, and labour to make a wise improvement of the visitation with which he has exercised us. Should the death of your sister prove the means of your rising into spiritual life, what an advantage it will be to you! Cherish the convictions which you at present feel. Pray daily to the Lord for divine teaching; cherish humble views of yourself; and apply as a poor, sinful penitent to the cross of Christ for pardon and peace, and devote yourself unreservedly to his service. Be not discouraged on account of the native hardness and wickedness of your heart, but carry it to the Lord, and let

him renew and sanctify it, as well as justify you from the guilt it has contracted. I would advise you to attend the Inquirers' Meetings, and seek instruction and counsel from those who are able to direct you. The condition of salvation is, 'Believe on the Lord Jesus Christ:' the promise is, 'Thou shalt be saved.'

"Your affectionate father,

"RICHARD INGHAM."

The next letter was addressed to Mr. Ackroyd, of Hebden Bridge, an estimable and highly respected deacon of the church at Slack. His son, on occasion of whose death this letter was written, was a student for the ministry, of amiable disposition and promising talents, whose early and sudden removal was very deeply regretted by an extensive circle of attached and admiring friends.

"Belper, Nov. 4th, 1839.

"DEAR BROTHER ACKROYD,

"I received your mournful letter on Saturday evening. I had heard of the affliction and death

of your daughter Ann. My brother Jonathan also, in a September letter, mentioned the fact of your son Thomas's return to Hebden Bridge in a very weak state, but that he was something better. How little, then, was I prepared for the shock, when Mr. Pike informed me, a week since to-day, that Thomas had finished his course! We met at the opening of a new chapel near Heanor, at which he preached in the afternoon, and I in the evening. The mournful tidings were confirmed by the reception of a newspaper on Tuesday afternoon, with the Hebden Bridge postmark, announcing the same melancholy fact; and on Saturday evening a letter from your own pen detailed the sad event. It is superfluous to say that I sympathize with you. The stroke is indeed heavy, and the removal of your son mysterious and incomprehensible. Truly God's ways are not as our ways, nor his thoughts as our thoughts. I, too, had a Helen. She was with me the last time I visited Hebden Bridge. But where is she now? She was delivered of a

baby in the early part of this year, and in nine short days terminated her course, leaving a relic behind her of her existence and her name. I do not wonder at your grief. 'Deep calleth unto deep at the noise of thy water-spouts. All thy waves and thy billows are gone over me.' Ps. xlii. 7. May you be enabled to draw consolation from the verse that succeeds: 'Yet the Lord will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.' And indeed the rest of the psalm is very appropriate. When the shock is over, the feelings have become calm, and reason has resumed his seat, there are, notwithstanding all, many considerations to console the mind, and reconcile it to the bereavements with which we are exercised. You have good ground to hope that those who have been taken away from you have been taken away from the evil to come. They have gained the harbour in early life, and are enjoying the rest without a lengthened and tempestuous voyage. They are reaping the

fruits of victory, without a long and dangerous warfare. 'Blessed are the dead that die in the Lord.' 'Know ye not that the righteous are taken away from the evil to come?' With regard to the removal of your dear son Thomas, your plans, expectations, and purposes, as well as his own, are defeated. But 'thou hast done well that it was in thine heart.' The Lord has accepted the will for the deed. He intends to employ other instruments, and pursue other courses than those which our fond wishes would prescribe. 'Be still, and know that I am God.' Perhaps if your son Thomas had lived, he would have been caressed, and flattered, and idolized to his ruin. For his talents were of a superior order, and the expectations formed from him were great. He might have lived to pierce your heart with sorrows. Besides, the prospects of a minister, especially of a G. B. minister, are not very encouraging; particularly during the present portentous times. This thought I will not pursue. 'The Lord reigneth; let the earth

rejoice.' You have now five children and a wife in heaven; the rest (six in number) are all steady and moral, and most of them walking in the way to heaven. I hope they will all finally land there. Be not discouraged; you shall yet praise him. 'I know the thoughts which I think towards you, thoughts of peace and not of evil, to give you an expected end.' 'My presence shall still go with thee, and I will give thee rest.'

"I have the pleasure to say that the members of my family are better than usual, at the present time. I labour hard, and hope it is not in vain. The cause appears to be rising, and I am struggling to get it into a state suitable for a successor. But much remains to be done. Mrs. Ingham and my two daughters unite with me in sympathetic and affectionate regards to yourself and children. Should you see any of my relatives, you may say that we are well. A host of friends rise up to view, to whom I might wish you to send my kind remembrances,

—Stubbing House, Jumble Hole, Moss Hall, Slack, Lanes, Birchcliffe, &c.: but I must forbear.

"In haste, your condoling friend,

"RICHARD INGHAM

In recording the baptism of his youngest daughter, under date May 3, 1840, Mr. Ingham writes as follows:—

"Thus all my children have avowed themselves the disciples of the Redeemer, and profess to be in the way to heaven. Lord, for this I bless and praise thy holy name. O keep them by thy power, through faith, unto eternal salvation; and enable the four that yet survive to be faithful unto death."

How delightful the spectacle of a whole family united to the brotherhood of Christ, and walking together in the way of life! How thrilling the emotions which agitate the heart of an affectionate parent, when he sees all his children hopefully converted to God! Compared with this, how trifling do all things else appear,

which he could hope for them in this world! Wealth, honour, pleasure, fame—how thoroughly do they shrink into the veriest insignificance! And, on the other hand, in the light of the scriptural view of parental responsibilities, how must the heart of a pious parent be rent with anguish, if he is compelled to believe that any of his children die in sin and unbelief! How, in such a case, can he hold himself guiltless of the blood of his offspring? And if the broad blaze of eternity's revelations shall confirm the ominous self-accusings of time on this tremendous subject, how terribly will his own cup of bliss be dashed by the ever-present reflection, "My child is wretched through my neglect!" The happiness of heaven, it is true, can be nothing less than happiness—perfect happiness. But who can doubt that among the spirits of the blessed there are degrees of enjoyment, proportioned to their several degrees of holy attainment, and determined by their respective courses of probation on earth? And we do most solemnly believe, that the neglect

of parental obligation will be, in the eternal world, one of the most material drawbacks to exalted spiritual elevation. "His blood will I require at thy hand"—"he himself shall be saved, yet so as by fire"—are declarations which convey to our minds indications of fearful import, as to the influence of slighted opportunities of present usefulness on our future destiny; and especially in this most important of earthly relations. Christian parents! as you love your children and as you love yourselves, ponder well your position and your duties, while yet your efforts and prayers may avail to preserve your own souls and those of your offspring from most imminent peril and loss!

In September, 1842, Mr. Ingham undertook a journey into Yorkshire, as a deputation to the churches in that county, on behalf of the Foreign Mission. He preached at Chesterfield on his way, and arrived at Bradford on Saturday, the 17th of the month, at the house of his nephew, Mr. Richard Ingham, the esteemed minister of the General Baptist church in that town. During

the first night of his stay he was seized with a violent pain in the right side and breast, which compelled him to call up his friends for help. It was an attack of pleurisy. On the following morning medical advice was procured, and for a time the disease yielded to the remedies that were applied. On the 21st he was so far recovered as to be able to write to his daughter, for the information of Mrs. Ingham and the family, the first account they had of his illness. On the 24th he wrote again as follows:—

"Bradford, September 24th, 1842.
"Half-past 2, P.M.

"My Dear Mrs. Ingham,

"I wish to give you all the mental relief I can. It will be gratifying to you to learn that I continue to improve. Yesterday I came down stairs about noon; had mutton broth to dinner, ate, drank, conversed (rather too much), walked about, or reclined, till near ten in the evening. I had been disturbed by a pain in the sole of my left foot, and did not suspect the cause. It is a renewed attack of the gout: it prevents

me from walking. The last was to me the best night I have enjoyed since my attack. My poor frame, if the Lord please, shall be better guarded. I know the intelligence would give you a shock. But try to be calm and resigned; I believe I shall see your face again.

"I have been contemplating to write a pastoral letter to the church as a whole. For when so likely to write feelingly, impressively, and usefully, as in the near view of eternity? But I must put on the curb. Next week I hope to pay a visit to Slack and its neighbourhood, of which I will try to give you timely notice. I write like one that hopes to recover; but we know that life, as well as health, is uncertain. Christ and his cross has been my support during my affliction; and this foundation standeth sure. Receive my best love, and present the same to my dear daughter Jane, and granddaughter.

"Your affectionate husband,

"RICHARD INGHAM."

On the 29th Mr. Ingham wrote a short letter to his wife and daughter, in which he says—"I consider the visitation a most merciful one. Had it been a paralytic stroke, I might have been a poor, helpless, dependent, and troublesome creature to the end of my life. That I should have been taken ill at the house of my nephew and niece, two of the kindest creatures under heaven, where I have had medical skill, and every attention that my case required, is a remarkable instance of divine goodness. Every measure that was taken generally succeeded. Yesterday I was able to put on the shoes I commonly wear, and walked out twice, once before dinner and once after. To-day I have been out in the forenoon, but not this afternoon. The wind is strong and blustering."

A letter to Mr. Turner, under the same date, commences thus:—

"My Dear Friend,—I write a line, partly as an expression of my esteem, and partly to show you that my recovery is regular and progressive. I do hope again to see my friends in

the flesh at Belper. In the mean time give my love to the members, at a meeting specially called for that purpose, and my warmest desires for their spiritual welfare: and perhaps they will not think it unseasonable to appoint next Wednesday evening as a special prayer meeting in behalf of their afflicted pastor."

On Friday the 30th, the day after these letters were penned, unfavourable symptoms returned. "He complained not of pain, but of langour, and towards night of stupor." On Saturday he was better; and in the early part of the following week, having abandoned the idea of going to Slack, he was desirous of returning home, and intended to have left Bradford for Sheffield, on his way, on Wednesday. Instead of setting out on his journey, however, on that day, he indited a short letter to Mrs. Ingham, informing her that he was "not quite so well," and desiring her to go to Bradford to be with him until he should be able to remove.

"Whilst conveying this letter to the post office in the afternoon," says his nephew in a

letter to the *General Baptist Repository*, "it was ascertained, by Mrs. Ingham, that his countenance was considerably changed. Probably she manifested, though she did not express, alarm; for uncle told her there was no need to be alarmed on his account; if he looked worse, it was occasioned by the medicine, which was doing well. He added that he was resting on Christ the rock, and afterwards stated that he had committed himself and all his concerns into the Lord's hands, and that the Lord would do that which was right and best. These remarks were made, he observed, not because we needed to be discouraged on his account, but because of the brevity and uncertainty of life in general. He believed the Lord would restore him at this time. He was much encouraged to know that his dear people at Belper were meeting that night for prayer on his behalf. Instead of needing consolation from us, he was the individual that administered it to us. He informed us, when his powers of utterance had so far failed that he could but articulate two or

three syllables betwixt breathing, 'I feel happy in mind, having confidence in the mercy of God, through the Son of his love; so that you see the foundation of my hopes!' In this happy and enviable frame of mind he continued till about one o'clock on Thursday morning, when he closed his eyes, and calmly fell asleep in Jesus. Truly his end was peace. 'How many fall as sudden, not as safe!' "

The mortal remains of our departed friend were taken for interment to Heptonstall Slack. The account of the funeral we copy nearly *verbatim* from the *General Baptist Repository*. The funeral took place on Wednesday, October 12th, and the number of persons that attended the service was very great. The following ministers were present:—Messrs. Holinrake, Butler, Midgley, Smith, Hardy, Crabtree, Gill, Crook (Particular Baptist), and Blackburn (Independent), besides Messrs. Jonathan and Richard Ingham, the brother and nephew of the deceased. The members of the church and congregation followed the mournful procession, and

the interest excited was intense. Mr. Blackburn read the scriptures and prayed; Mr. Hollinrake addressed the assembly in the chapel; and the following address was delivered at the grave by Mr. Butler, Mr. Ingham's successor in the pastorate:—

"We are assembled, dear friends, on an occasion of great solemnity, and callous indeed must be the heart of that man who can witness such a scene as this without emotion. The burial of the dead calls up so many recollections as to render it a very serious employment, and apart from the religion of the Bible, it is an employment the most gloomy and heartless. It is at the burial of a good man that we may adopt the language of the apostle, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.'

"Of all events that take place amongst men, death is the most solemn; there is every thing in it to touch the tenderest sensibilities of our nature—the grave witness, and are graver still.

When a person has been touched by the chilling hand of death, how affecting is the scene that presents itself! A pallid corpse, all motionless and stiff—the feet have ceased to move, the hand has forgotten its cunning, and the heart must beat no more—

'Silent the captivating tongue,
And dim the sparkling eye.'

The body which had been a useful habitation for the soul is forsaken by its inhabitant, and is suffered to fall into decay and ruin; and the mournful coffin, the yawning grave, the weeping friends, all tend to render such a scene as this exceedingly solemn and impressive.

"Death terminates all our earthly pains and pleasures, consigns the mortal part to the silent grave, and conveys the immortal spirit to the God who gave it. This is the bourn from whence no traveller can return.

'Sure 'tis a serious thing to die.'

"Death is no respecter of persons. He neither overlooks the little, nor fears the great;

neither pities the poor, nor favours the rich. The venerableness of age does not move him, nor do the charms of infancy avert his stroke. The great destroyer has a universal commission, and is commanded to strike impartially as to time, and manner, and place. Youth and beauty, strength and learning, wisdom and usefulness, lie down equally in the dust. 'There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death, and there is no discharge in that war.'

"Death is the good man's friend; he delivers him from all his pains and sorrows, from all his anxieties and fears, and introduces him to the land of vision and of glory, where sin and death shall prevail no more. How blissful the state where the inhabitants shall never say they are sick; where the kind and tender hand of him who has redeemed them by his blood shall wipe away all tears from their eyes, and there shall be no more pain, neither sorrow, nor crying, for the former things shall have passed away. 'Blessed are the dead that die in the Lord, for

they rest from their labours, and their works follow them.'

"We this day deposit in the grave the mortal remains of a beloved friend and brother, a sincere christian, and a distinguished minister of Jesus Christ—distinguished for sound learning, solid talent, eminent piety, and great usefulness. By this melancholy event the church has lost a faithful and vigilant pastor, his family a tender husband and an indulgent father, and the denomination to which he belonged one of its brightest ornaments. Peace to his honoured ashes, and respect to his endeared memory. We drop the tear of affection at the good man's grave, but we will not sorrow as those without hope. We are not called together, dear friends, to entomb a person of doubtful character—no—his name is untarnished, and his character without a stain. When a person has sustained an unsullied reputation as a christian and a minister for more than thirty years, as was the case with our dear brother, his character and memory demand respect. As a friend, he was

faithful and sincere—as a husband and a parent, kind and indulgent—as a christian, devout and unassuming—as a minister, intelligent, laborious, and successful. In his sermons you could find nothing inflated and showy, but, on the contrary, every thing indicative of sound sense, a lucid and natural arrangement, appropriate illustration, and a rich and varied vein of evangelical sentiment. His discourses were usually the result of close thought, and in hearing them you could not fail of being convinced that you were listening to the statements of an honest and intelligent mind. There were generally a pungency and a point in his appeals that found their way to the conscience and the heart. His praise is in the churches, and his labours were crowned with extensive success, as this congregation and neighbourhood can abundantly testify. In the religious views of our departed friend there was nothing wild or romantic, nothing vacillating or lax; his sentiments were the result of honest conviction, and he held them with a firm grasp. The death of such a man

is no common loss; it is an event that we all deplore, but, inasmuch as it is a part of the arrangements of infinite wisdom and mercy, it must be right. How impressive is the sentiment of the Saviour, and how striking the illustration we have of it in this melancholy event! 'In such an hour as ye think not the Son of man cometh.' How little did we suppose, when we first heard of our brother's coming into this neighbourhood, that he was coming to die with us, and to have his bones deposited in his father's grave. How little did he think, dear man, that he was leaving home to die; and how little did his family and his flock imagine, when they last saw him, that they must never see him again. Yet so it proved. Sad are the remembrances of this painful scene—melancholy the associations connected with this mournful event—but still we will not repine. 'Shall not the Judge of all the earth do right?' Yes; 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"In this case we have the living and the

dying testimony of a pious man to the excellency of our holy religion. He lived under its influence, recommended it to others, and died in the faith of it. It must be peculiarly consolatory to the relatives of our departed brother to know that his end was peaceful and happy. He said he had committed himself and all his concerns into the Lord's hands, that the Lord would do what was right and best, that he was resting upon Christ, the rock; and when his powers of utterance had so far failed that he could but articulate two or three syllables betwixt breathing, he said, 'I feel happy in mind, having confidence in the mercy of God, through the Son of his love.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"A great man in our Israel is fallen, but he fell honourably; as a christian soldier, he died in his armour. It was an errand of mercy that brought him into this neighbourhood; a concern for the perishing heathen, and a desire to promote their interest. He was unable to realize

his object; but it was well it was in his heart. He had been engaged in an ordination service a few days before he reached this neighbourhood. On his way he called to preach at a new station, arranged a supply for the place, and expressed a hope of ultimate success. This proved to be his last public service. And what, dear friends, could have been more honourable than this? 'Let me die the death of the righteous, and let my last end be like his.' Already has he received the animating plaudit, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' And can we wish him back again? No! We cannot, and we will not. He has exchanged a scene of labour for a state of rest—a scene of conflict for a victory and triumph—a scene of suffering for one of unmolested security and joy.

"Humbling indeed is such a scene as this—to see the form that once interested and delighted us consigned to the dust of death. 'Corruption our father, and the worm our mother and sister: all flesh is grass.' It is matter of absolute ne-

cessity that compels us to say, 'Let me bury my dead out of my sight.' Here ashes mingle with ashes, and dust is consigned to dust. There is a brighter and a better scene before us. 'I am the resurrection and the life,' saith the Lord; 'he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die.' 'This corruptible shall put on incorruption, and this mortal shall put on immortality. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' 'And then shall be brought to pass the saying that is written, death is swallowed up in victory.'

"To you, my honoured friends, the relatives of the deceased, I would say, be thankful that our dear brother was spared to you so long, and that for so many years you have enjoyed the inestimable blessing of his judicious counsels, his fervent prayers, and his pious example. Be especially thankful that he died rejoicing in the merits of that Saviour whom he had long proclaimed to others. Com-

mit your way to the Lord, and he will never forsake you. 'A father of the fatherless, and a judge of the widow, is God in his holy habitation.' May a kind providence watch over you through life, and sustain you in the hour of death; and, in the last great day, when rising myriads shall burst asunder the strong bonds of death, and triumph over mortality and the grave, may you be caught up to meet our Lord in the air, and be eternally united to our dear departed friend, to 'shine as the brightness of the firmament, and as the stars for ever and ever.' Amen."

A funeral sermon was delivered by Mr. Butler at Slack, on Lord's day, October 23d, from Heb. xiii. 7; and although the weather was unfavourable, the congregation was very large and deeply affected. The death of Mr. Ingham was also improved at Belper on the 30th, by Mr. Pike of Derby, from the same text. The chapel was crowded to excess on the occasion, and great numbers went away, who were unable to obtain admission.

At a church meeting at Belper, on the 30th of January, 1843, it was suggested as desirable that some permanent testimonial should be raised, of the respect in which Mr. Ingham was held by his christian friends. For this purpose it was resolved to erect a tablet to his memory, the expense of which should be borne by penny subscriptions. The tablet was erected accordingly in the following October, at a cost of ten guineas.

CHAPTER IV.

REMINISCENCES OF CHARACTER.

We wish it were in our power to close this brief memoir with a concise and compendious estimate of the character and qualities of our revered friend, from the pen of some one who, from long and intimate acquaintance with him, might be fairly regarded as most competent for the task. As it is, however, we must content ourselves with such a summary of what seem to have been the distinguishing features of his character and conduct, as we have been able to gather from various sources.

In person Mr. Ingham was below the middle stature, and when a boy he had from his father the familiar surname of "Little Feeblebones." He was remarkable, however, both in

early life and afterwards, for unusual physical courage.

The principal characteristic of Mr. Ingham's mind appears to have been the *soundness and sobriety of his judgment.* With mental powers decidedly good, he gave to every subject a calm and dispassionate consideration, which rarely suffered him to go wrong. In his estimate of others, also, he was accustomed to place a high value on serious and habitual thoughtfulness. Speaking of an inconsistent person, he would say, "I don't know what to make of him. He has no stability. He is so fickle and thoughtless." And on the other hand, "He is a thoughtful person," was an expression of high commendation.

Having formed his opinions deliberately, he was somewhat slow to change them, and in some things might perhaps have been considered, in later years, antiquated and prejudiced. Of this he was himself conscious, and would sometimes remark that he was born "half a century too late." Yet he was by no means obstinate or

bigoted, or averse to change his views or his practice when he saw it right to do so. He had been almost an entire abstainer from intoxicating drinks from the commencement of his ministry; but he objected at first to Total Abstinence Societies, on the ground that the gospel is the only efficient means of making men moral and sober. About the year 1840, however, he publicly signed the abstinence pledge, and was ever afterwards a zealous and consistent advocate of the movement.

Mr. Ingham was distinguished by his *patient and persevering industry*. His literary acquirements were therefore respectable and solid; and through the whole of his public life he was very fully occupied with active and laborious engagements. Both at Duffield and at Belper during the first period of his ministry at those places, he kept a boarding and day school, and afterwards at Slack for some years. But the excessive labour and confinement compelled him at length to give up the boarders, and to limit the number of his day pupils.

His thorough uprightness ought also to be noticed. A decisive proof of this was given when he quitted the university and united himself to the Baptists, and in all his conduct it was prominently manifest. No one suspected him of meanness or duplicity; and when he perceived anything of the kind in others, his indignation was warmly excited. Every thing like deceit or injustice he held in hearty detestation. Though never forward to appear publicly in connection with political movements, he was ready to give his opinion on public measures which he deemed flagrantly unjust, and to lend his aid in opposing them. He attended the conference of ministers on the corn laws, which met at Manchester, and afterwards preached two sermons to his own people on the subject, which excited great attention in the neighbourhood, and were remarkable for the earnest denouncement of the wrong done to society, and especially to the poor, by those laws. On one occasion he was in conversation with a gentleman who was opposed to the corn laws,

and was related to a clergyman of the Church of England. Mr. Ingham assented to this gentleman's condemnation of the corn laws, and added—"And they are not the only injustice committed by the authors of them. There is also a monopoly of religion. They sell the gospel as dear as they can. Is it not so?" The gentleman was silent.

Though firm in the maintenance of what he believed to be the truth, Mr. Ingham was always *charitable and courteous* towards those who differed from him. With ministers of other denominations he lived on very friendly terms, and was uniformly held by them in high respect. Nor could he sanction the policy of making religious differences a ground for civil disqualification. When the Roman Catholic Emancipation Bill was in progress through parliament, the clergyman of the township in which he resided, who had formerly been his schoolmaster, called upon him to induce him to sign a petition against the bill. But all his protestations that popery was unchanged and unchangeable were

of no avail. Mr. Ingham could not refuse to another a right which he claimed for himself.

His manners in society were modest and retiring. To his family he constantly manifested very strong and ardent affection, but in his management of his children he was somewhat irritable and severe. The consequence was that, while with him they were compelled to be orderly and submissive, there was an unusual want of regularity in his absence. This defect, it is thought, may be partly accounted for by the constant and various occupations which required his attention, and left him too little time to devote to family regulations.

Though in his general demeanour Mr. Ingham was remarkably grave and serious, yet he was far from being morose. In his social intercourse with his friends he was agreeable, and occasionally playful. He had a strong aversion to performing the marriage ceremony. A marriage had been appointed to take place at his chapel at Nottingham, and he put himself to considerable inconvenience and trouble to get some

one to attend to it in his stead. Mr. Wild, an Independent minister in the town, with whom he was intimate, officiated for him, and afterwards rallied him on his scruples. "The fact is," said Mr. Ingham, "I don't like to make people unhappy." His chief objection, it is believed, arose from the difficulty which he foresaw in the union of professors with non-professors. He never officiated at a marriage ceremony.

On one occasion a number of the Nottingham ministers were walking together from a public meeting, when one of them remarked, "How the people stare at us!" "Yes," said Mr. Ingham, "these that have turned the world upside down are come hither also!" "True," rejoined Mr. Wild, alluding to Mr. Ingham's mode of baptism, "you have often done so literally."

A calm resignation to the divine will, and an habitual reference of all his affairs to the Supreme disposal, was a prominent feature in Mr. Ingham's character. In deciding as to his removals of

residence, his prevailing desire to ascertain and to follow the indications of Providence was conspicuously manifest. In the ordinary affairs of life he was ever prompt to recognise the hand of God; and especially in the trials and bereavements he was called to endure, was it observable how complete was his acquiescence in the appointments of Heaven. In reference to his own death he has been known to say, in the pulpit and among friends, "A violent death is by no means agreeable to our feelings. I have known and heard of good men who have wished and prayed that they might die in some particular place and under certain circumstances. Now, I should like to die just where and when the Lord pleases. 'My times are in thy hand!'" And when at last death did find him, certainly not where he would have chosen to be in his last moments, away from home, though not from devoted and sympathising friends—we have seen how unmurmuringly he met the summons.

To these general observations, derived from

miscellaneous sources, it may not be uninteresting to the friends of Mr. Ingham if we subjoin some remarks on his character from two or three surviving brethren in the ministry. We will first give a letter from Mr. Pickering, the venerable senior pastor of the church in Stoney Street, Nottingham. It was addressed to the son of Mr. Ingham, who had requested Mr. Pickering to furnish, for this work, a general estimate of his father's character. We copy the letter entire, because we feel confident that in that state it will be the most acceptable to the friends of the writer and of his departed brother, who are, indeed, in most instances, the same.

"Sneinton, April, 1845.

"My Dear Young Friend,

"I duly received your note, and should be happy to comply with your request, if I had proper materials, and if writing was not such a task, from the sad and shattered state of my nerves;—indeed I fear you will scarcely be able to make out what I write. I do not

think I have sufficient knowledge of some parts of the life of my dear brother, to qualify me to write in any way satisfactorily, to do him justice;—you will, however, I am sure, excuse the defects of these few lines. I am at the best now very feeble, and am in a state of agitation through my whole frame, and seem to have somewhat of paralytic affection, which nearly makes my power of writing impossible. Of your dear father I had a very favourable, and even high opinion, as a worthy member of both civil and religious society; and in every sphere in which he moved it was with reputation and honour. It is scarcely necessary to say that he was not only in reality a good man—he was a real, serious, conscientious christian, and adorned the doctrine of God our Saviour in all things. It is a sad sight to behold a minister who is an ungodly character, and yet many are such;—but no one, I presume, that knew my revered brother had any doubt respecting his religion. He lived on the gospel, and walked in the way to that heaven to which he directed others. As a

preacher he did not serve the Lord with what cost him nothing. In his general deportment he was grave, and pursued a course equally distant from froth and levity, and from gloom and moroseness—by which he was in no usual degree an ornament to the profession he made, and the high office he sustained and filled in the christian church. He was intimately acquainted with the word of God, and kept close to it in his studies, and public labours. He was sufficiently methodical—he was very modest and unpretending—his sentiments were perfectly orthodox. There was nothing flashy or declamatory in his manner. In some degree a stranger might think him slightly monotonous, with a very few provincialisms. His arrangements of sermons were very exact, and the tendency of his discourses was not only to make intellectual christians, but to affect and mould the heart into the divine image, and to inspire the mind with the comforts and supports of the gospel of Christ. It is painful to see persons engage in preaching the truths of christianity without

living under its saving power. As a pastor he was, I believe very faithful and regular, and constant not in a course of gossiping, but in visiting his people for the purpose of looking after their spiritual growth and prosperity. I am persuaded that he studied to approve himself unto God, a workman that needed not to be ashamed, rightly dividing the word of truth, and watching for souls as one that must give an account. His success was very favourable—and especially at Belper, the last place where he laboured in the work of his blessed master. The estimation in which he was held by his beloved people, and the grief and sorrow they exhibited when he was so soon and so suddenly snatched from them, witnessed his great worth. The condition of my health will not permit me to proceed. Give my kind love to your dear partner, to Mrs. Ingham, and every branch of the family.

"I am, yours truly,

"WILLIAM PICKERING."

Mr. Butler, Mr. Ingham's successor in the pastorate at Slack, thus writes concerning him:—

"In his general deportment our revered friend was modest and unassuming. He did not overrate himself for the advantages he had obtained. He was not vain in his manner, either in his intercourse with mankind or in his public ministry. But the contrary was uniformly the case. He courted not the company of the rich, learned, or fashionable part of mankind. He was rational, manly, and unflinching in what he said and did. This was carried through all the departments of private life, and evident in the discharge of his professional and official duties. He was diffident and courteous to the rich, condescending to the poor, and to those in middle life he conducted himself as an equal.

"Mr. Ingham was remarkable for *conscientiousness*. This was strikingly evinced in his relinquishing his worldly prospects when he united himself with the church at Slack, in the sentiments which he held, in his inviolable regard to them, in his preaching, and in his

intercourse with his friends in private life. Inconsistency and inconstancy roused his indignation and disgust.

> 'Unskilful he to fawn or seek for power,
> By doctrines fashioned to the varying hour:
> Far other aims his heart had learnt to prize—
> More bent to raise the wretched than to rise!'

"He was a man of *industrious habits.* He sustained this character whilst obtaining his learning. It was seen and acknowledged by the young men in his boarding school at Belper, and also at Slack. It was exhibited in his pastoral visits, and in his preaching from place to place.

"He sustained a moral and christian character of strict consistency. His reputation is unsullied, and his character without a stain. Over his imperfections he repented and wept; for, alas! he was a man of like passions with ourselves. He was sometimes warm and quick in reproving disorder and sin, but he humbled himself in the presence of his God, and sought afresh the mind of Christ. He was the instrument of effecting much good as a teacher of

youth, and in training young men for the ministry. As a minister he excelled, and was much admired. His ministry was most popular where he was best known. He was an able minister of the New Testament. You could find nothing in his sermons inflated and showy; but on the contrary, sound sense, a lucid arrangement, appropriate illustration, and a rich vein of evangelical sentiment. His discourses were the result of close thought, and in listening to them the conviction forced itself upon you—'This is an honest man, and these are the statements of an intelligent mind!'"

The two short extracts which follow, are from letters addressed to Mr. Stanion, of Melbourne, by Mr. Broadbent, an Independent minister at Belper; and by Mr. Hunter, co-pastor with Mr. Pickering at Stoney Street, Nottingham. Mr. Ingham had offered the ordination prayer and preached to the people at the ordination of Mr. Stanion—the last public service in which he engaged before he set out on the missionary

tour, which the hand of death prevented him from completing.

Mr. Broadbent observes, "I am afraid to write any thing about our dear departed friend, because I cannot do him justice. I have not terms at command in which I should like to speak of him; and yet I do not like to disappoint you.

"I believe he was untiring in his efforts to advance the cause of Jesus Christ in the town; he was, like the apostle, in labours more abundant. I have often been led to admire his frequent and punctual attendance at the various meetings which were held in connection with his own people. Oh that I may but tread in his steps, while I am spared a little to labour in the vineyard.

"I generally accompanied him to the committee meetings of the different institutions that exist in this town. However few present, he was one. He was anxious for our various benevolent societies not merely to continue in existence, but to be always on the advance. More

than once he appeared sorry that we did so little at our meetings, and that so few attended. The last time I saw him, I believe, he conversed with me about the Bible Society. At our public missionary anniversaries he was listened to with delight. In the social circle I have met him when, under momentary excitement, subjects of a trifling character are liable to intrude; but, as far as I can recollect, the conversation of our dear departed friend was ever seasonable. He spoke like a christian; he lived like a christian.

"He was a man of a most catholic spirit. He appeared to possess the very soul of christian charity, and yet he was a man who adhered most consistently to his principles as a dissenter. One day not long ago, I met with him when out walking. He remarked, 'I like to hear of good being done, whoever does it.' On another occasion I was conversing with him about our difference with regard to baptism. He observed, 'In how many things do we agree. I think if we just look over on how many important sub-

jects we are agreed, we shall see there is but little on which we differ.'

"You will not wonder if I tell you that since he has been dead I have felt dejected, as if I had lost one on whom part of my happiness depended. It is not on his account that I feel thus, because I have no doubt he is present with the Lord. But I have indeed been deprived of the society and friendship of one to whom I was ardently attached."

"I never heard of any one," says Mr. Hunter, "who doubted Mr. Ingham's piety. The matter of his sermons was excellent, sound, truly evangelical. Whatever he advanced was well supported by the word of God. His hearers were never left in doubt as to whether what he advanced was in accordance with the word of God.

"He was remarkable, when in Nottingham, for his regularity in visiting his flock. I never knew a man more attentive to this department of pastoral duty. I never heard of one complaint on this subject concerning him."

Mr. Stanion, of Melbourne, whose ordination as we have before stated, was the last public service in which Mr. Ingham took part before he set out on the journey from which he never returned, among other remarks, has the following, with which this memoir shall be closed.

"The first time I recollect to have seen Mr. Ingham was in June, 1839, at our Association held in the Broad Street Chapel, Nottingham. I was then a student, and spending a midsummer vacation with the friends worshiping in that place. From what I heard of Mr. Ingham in my visits there, I became in some measure acquainted with his character, and he was ever after an object of interest to me.

"He seems to have been remarkable, I may say illustrious, for his humility. Although possessed of those talents and attainments which are generally inseparable from a desire for the society of cultivated minds, it was evidently a luxury to him to associate with persons of the humbler classes, especially those of the flocks committed to his pastoral care, for useful and

pious conversation. Many of the members of the church at Nottingham, belonging to the operative class, have told me, with tears almost in their eyes, of the free and familiar manner in which he would often come to their houses, and partake of their homely fare. In these interviews his conversation and manners would be so simple as to enable his friends to feel that they were in company with a father, as well as a christian guide. This feature of Mr. Ingham's character was neither feigned nor occasional, but constantly apparent. Nor could he, I believe, see what he thought indications of pride and conceit in others, without pain and disgust.

"Mr. Ingham appears to me to have been a remarkably disinterested man. From the early period of his life, when he was converted, and began to judge and reason upon religious subjects, he evidently had no purpose to serve except the interests of truth. Considering his superior understanding, his early education, his situation at Oxford College, and the high esteem in which he was held by Dr. Vaughan, we cannot doubt

that, had he chosen for himself Episcopalianism, he might have had some lucrative benefit in the Church of England. His love of wealth, however, of applause, of all earthly advantages, were in perfect abeyance to his love of truth. Hence, having had explained to him, and having examined, the religious sentiments held by the General Baptists, and having been convinced that they were those of divine truth, he gave up his advantages at the university, in demonstration of his disinterested regard to God's revealed will. The same magnanimous principle seems to have actuated him throughout the whole of his life. During the first years of his ministry, passed at Duffield and Belper, it is manifest that he had only a small salary for his labours. The same was the case during his latter years spent at Belper. The brethren in the latter place were not in circumstances to afford him much remuneration for his invaluable services. Yet with what cheerful and incessant activity he laboured for the benefit of souls, the members of those churches, and the ministers of the

neighbouring ones, will afford ample testimony.

"Great sincerity and faithfulness characterized my venerated brother. Hollowness, parade, every species of deceit, were evidently objects of his detestation. I have often heard his conversation, but do not remember ever to have heard him utter a word savouring of flattery. In religious exercises his demeanour showed no affectation of sanctimoniousness. His general manners were characterized by none of the arts of affected kindness. Mr. Ingham was a man, if I mistake not, altogether transparent. His very heart was seen in his countenance, heard in his words, felt in his acts."

SKELETONS OF SERMONS.

SERMON I.

But godliness with contentment is great gain.—I Tim. vi. 6.

The desire of gain is a principle that runs through human society. It is to be found alike in the merchant and the mechanic; in those who move in the highest circles, as well as in those who fill the meanest offices. It gives rise to many inventions, and is the greatest stimulus to enterprise in mercantile transactions. The desire is not only allowable, but good and commendable, provided it be kept within proper limits. But it cannot always be gratified. It is often doomed to mortification and disappoint-

ment. On the subject of religion, however, there is scope for the largest desires, with the certainty of success. Let us consider—

I.—The nature of godliness.

II.—The nature of contentment as one of its properties or effects.

III.—The great gain which godliness, thus understood and exemplified, brings to its possessor.

I.—The nature of true godliness.

1. What is godliness? Godliness, properly speaking, has the great God for its object; and denotes such dispositions towards him, and such a course of conduct, as will be acceptable and well pleasing in his sight.

2. It pre-supposes that the mind has received just views of his perfections, character, and claims; and that the heart has been brought into a dutiful, submissive, and obedient state towards him. This change is included in faith and regeneration.

3. Godliness may be considered under the following particulars:—As the exercise of right

dispositions towards God: such as humility, reverence, love, trust, gratitude, submission. As the performance of such acts of worship as he will approve and accept: prayer, praise, hearing his word with reverence, &c., attending to his ordinances. As the exhibition of a right conduct towards him: "Be ye holy, for I the Lord am holy."

4. Though godliness denotes, immediately, right dispositions and a right conduct towards God, yet it is the certain and only true source of a right spirit and conduct towards men. "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

5. Do we know anything personally and experimentally of this godliness? The Lord is willing that we should be godly—has done much to induce us to be so—is still employing means to effect this result. How far have they been successful?

II.—The nature of contentment, as a property or effect of true godliness. Here observe—

1. Contentment is not an insensibility to pain —not a sluggish carelessness and indifference to good or evil—not a state of mind which confounds the distinctions between virtue and vice, between good and evil, between friends and enemies—not apathy, or a certain stoical kind of feeling—nor a naturally blithe and cheerful spirit. But it is a meek submission to the will of God, and a cheerful committal of our case and interests to his management, believing that he will make his grace sufficient for us, and overrule our distresses to our spiritual good. So that it does not lessen the criminality of those who injure us, nor alter our views of them as enemies and oppressors; but it recognizes the fact that, behind all human instrumentalities, there is a restraining, controlling, subordinating, sovereign will, which converts them to its own purposes, and in whose wisdom and love it cheerfully confides.

2. It is a natural and necessary attendant

upon godliness. Godliness leads directly to contentment. They are in a certain sense inseparable. Hence the young convert, under the influence of his first love, is generally content. The views which godliness gives us of the divine perfections, character, and government, are adapted to produce content. A discontented Christian is a contradiction. The directions given on this subject—1 Tim. vi. 8., Heb. xiii. 5. — the promises made — and the expectations raised, all prove it.

3. The degree in which it is possessed bears an exact proportion to the state of godliness in the soul. If godliness be low, our contentment will be low too. If we be lively and vigorous in the divine life, and strong in faith, earthly things will not move us.

4. That it should appear to the greatest advantage in those who are of the longest standing, and have had the most experience in divine things. Paul could say, "I have learned, in whatsoever state I am, therewith to be content."

III.—The great gain which godliness, thus

understood and exemplified, brings to its possessor: "Godliness with contentment is great gain."

1. It is great gain in that it brings contentment. Contentment is itself an immense revenue. To have inward peace, a calm which the world cannot disturb, is a rich possession.

2. It is great gain in that it insures to us a sufficiency of temporal supplies while in this world; i. e., in the way of honest and persevering industry.

3. It is great gain in that it promises a favourable and beneficial issue to all the sorrows and afflictions of life.

4. It is great gain because it leads to eternal rest and felicity.

IMPROVEMENT.

1. Be persuaded to be godly. 2. Labour to improve in godliness. 3. Recommend godliness to others.

SERMON II.

And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—LUKE xxii. 44.

THE redemption of mankind from sin and death by the incarnation and sacrifice of Jesus Christ, is a subject that lies at the foundation of all the hope, comfort, and usefulness of man. It is a subject on which the sacred writers delight to expatiate, and which they frequently recommend to the admiring contemplation of the people of God. In the text we have the Great Redeemer presented to our view, just as he was approaching the crisis of his agony. Consider—

I. Who it was that is exhibited to us in these circumstances of suffering and distress.

II. The nature and intenseness of the suffering which he endured.

III. The object and causes of these sufferings, and

IV. A few inferences, by way of improvement.

I. Consider who it was whom the words of our text describe as involved in such uncommon distress. It was Jesus Christ. Look at him—

1. In his original dignity and glory: the Son of God—the brightness of his glory—the express image of his person—who was one with him from all eternity—sharing in all the attributes, honour, and felicity of the undivided Godhead. "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist."

2. In his human nature and character: he voluntarily assumed our nature, and became a man, in all respects similar to us, with this exception, that he was free from sin, and that he possessed and practised every virtue. Sinless—

holy—benevolent — humble — pious — zealous, &c.—He preached—wrought miracles, &c.

3. And yet he was in distress—extreme, unparalleled distress. He was "in an agony." What a wonderful fact is this! The Son of God —the incarnate Saviour—the meek, the lovely, the innocent, the pure, in anguish of spirit.

II. The nature and intenseness of the distress, of which he is here described as the sufferer.

1. It was not bodily, but mental distress. No human hand was upon him. Judas had not yet arrived. The Jewish priests and the Roman officers were yet at a distance. The cruel tragedy which they afterwards acted, had not yet begun. Three of his disciples had accompanied into the garden, but he had advanced about a stone's cast from them.

2. It could not arise from personal guilt, and a consequent apprehension of suffering; for he never did any sin, neither was guile at any time found in his mouth. He was holy, harmless, and undefiled. His sufferings therefore did not arise from himself as the personal cause, but

from something extraneous and foreign. There was no personal fear, remorse of conscience, or any cause for uneasiness, originating in himself.

3. Yet his mental anguish was great beyond all description and conception. He was "in an agony." It was such as agitated and convulsed his whole body. Sweat, as it were "great drops of blood, falling down to the ground." "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger."

4. It was such as led to the most earnest and importunate supplications for support and relief. "And being in an agony, he prayed more earnestly." "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."

This was the baptism with which he expected to be baptized. "Father, the hour is come."

III. The object and causes of this distress.

1. It was on account of sinners. A world of sinners—that had rebelled—fallen—lost the image and favour of God—brought themselves into guilt and wretchedness—reduced themselves to the brink of ruin—and without help.

2. It was to make expiation for the sins which they had committed, and which would otherwise have sunk them to the lowest hell.

3. His mental sufferings arose from three sources. 1. From his own comprehensive mind entering into the nature and just demerit of sin. 2. From the powers of darkness, who were allowed to make a last, a most vigorous and determined attack, that they might shake his purpose and stop him short in his undertaking. 3. From the direct inflictions of his heavenly Father, who thus manifested his hatred of sin in the person of his Son, instead of visiting it on the head of the sinner. "Surely he hath borne our griefs

and carried our sorrows." "The Lord hath laid on him the iniquity of us all."

IV. Improvement.

1. Let us take occasion hence to admire the great love of the Redeemer, in submitting to such unparalleled distress, to make us eternally happy. "Ye know the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich."

2. Let us labour to feel the force of those infinite obligations under which he has laid us to be devoted to his service. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." "Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

3. Let us learn from his example to have recourse to prayer, to earnest prayer, when any trouble presses heavily upon us. "And being in an agony, he prayed more earnestly."

4. What encouragement does this subject offer to trembling, doubting souls: to such as are seeking for mercy, or such as have some glimmerings of it, but are harrassed, &c.

5. If the sufferings of the innocent Jesus were so intense when he became the sinner's substitute, what indescribable torments may not they expect who neglect the end for which these sufferings were endured.

SERMON III.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii. 16, 17.

The human mind is utterly insufficient to comprehend the character, plans, and purposes of God, without a divine revelation. Instance the Gentile world in every period—the different sentiments of philosophers about the supreme good—the prevalence of idolatry, &c. But God has revealed himself in his word. Consider—

I. The character of the sacred scriptures.

II. Their utility. "Profitable for doctrine," &c.

III. Their design; or, the end they are intended to accomplish.

I. The character of the sacred scriptures. "All scripture (or the whole of scripture) is given by inspiration of God.

1. By the term Scripture we are here to understand at least the Writings of the Old Testament. See the preceding verses—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This is clearly the sense of the phrase as it was used by Jesus Christ and by the New Testament writers generally. "Jesus said unto them, did ye never read in the *Scriptures*, the stone which the builders rejected, the same is become the head of the corner?" "How then shall the *Scriptures* be fufilled, that thus it must be?" "All this was done that the *Scriptures* of the prophets might be fulfilled." And in many other passages. By *all Scripture* we understand the whole of those sacred writings which were in use in our Saviour's time, and which bore the name of Scriptures, sacred, or holy Scripture.

2. That the writings which we now have,

and which we call the Old Testament, are substantially the same with those which the Jews possessed and reverenced as of divine authority in the days of our Saviour and his apostles, may be proved as follows. They were received from the Jews as an inspired production; they have been preserved among the Jews as such to the present time, notwithstanding their disbelief of Christianity; they agree with the catalogue given us by Josephus and other Jewish writers, and the early Christians; the Septuagint Version, made nearly 300 years before Christ, corresponds with them; as also the Samaritan Pentateuch—the Paraphrases of Onkelos and Jonathan Ben Uzziel, and others. They could not have been forged.

3. These writings are said to be given by inspiration of God. The fact of their inspiration, or divine origin, is asserted in different parts of the sacred volume. They have been handed down to us in this character by those who were the most competent to judge of their authenticity. The miracles they record—the prophecies they con-

tain, with their exact fulfilment—the simplicity, majesty, and integrity that pervade them—their agreement, tendency, &c., prove their inspiration. Christ and his apostles prove it too. If they had not been inspired and uncorrupted our Lord and his apostles would have told us so.—They do not.—On the other hand they appeal to them—recommend them—make constant use of them—urge the reading and study of them—and ascribe them expressly to divine inspiration. Acts vii. 38, Rom. iii. 2 and 4, Matt. xxii. 29, Luke xxiv. 27, John v. 39, Acts xvii. 2, 11, and xviii. 28, Rom. xv. 4, 2 Peter i. 21, Luke xxiv. 44—46, Heb. i. 1, Mark xii. 36.

4. That the New Testament was written by divine inspiration may be proved by miracles—prophecy—its adaption to the circumstances of men—the extraordinary character of its author—its majesty—simplicity—integrity—purity—tendency—actual effects—the promise of the Redeemer, that the Comforter should come, "the Spirit of truth," who would teach the apos-

tles all things, and bring all things to their remembrance, whatsoever Christ had said unto them. Proved also from the statements of the New Testament itself; and from the success which attended the first promulgation of Christianity.

5. We may, therefore, apply our text to the Bible as a whole, and say, "All Scripture is given by inspiration of God." This is the great peculiarity and distinguishing excellence of the sacred Scriptures. In this especially consists their superiority to all other compositions. How great the reverence and gratitude with which we should receive them! *Look at heathen nations.*

II. The utility of the Sacred Scriptures. They are profitable, &c.

1. They are profitable. They are a real benefit to the world. Notwithstanding some obscurities which exist in them—some mysterious doctrines—the cavils and objections of infidels—certain parts which we cannot explain, or properly account for.

2. They are profitable for *doctrine*, i. e. instruction in every thing which it is man's duty and interest to know, that he may be guided into the way to heaven. For *reproof:* that is, for the confutation of error, or erroneous opinions. We have many illustrations of this use of the Scriptures in the discourses of our Lord and in his arguments with the captious Jews. "Do ye not therefore err," he said to the Sadducees, in his memorable reply to them about the resurrection, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" For *correction:* that is, for rectifying whatever has been or is amiss in conduct or practice. A perfect rule of morals or duty; teaching what we are to do and what we are to avoid. For *instruction in righteousness:* teaching us in what righteousness consists, the duty of acting righteously, the means by which we may be able to do so, and the motives by which such conduct is urged.

3. The Bible, therefore, is of standing, perpetual, and universal utility—to persons of all

ranks, stations, places, pursuits, professions, &c.

III. The end which the Scriptures are intended to accomplish. "That the man of God may be perfect," &c.

1. That every Christian may be perfect.

2. Especially that every Christian Minister may be perfect, a man of God, &c. Observe, it is a perfection in practice that is here intended —"thoroughly furnished unto all good works."

1. Be thankful for the Scriptures. 2. Cultivate a high reverence and value for them. 3. Read and study them. 4. *Be* what they recommend.

SERMON IV.

God is love.—1. John iv. 16.

It is common for people who have not much knowledge of the scriptures to cherish hard thoughts of God, as a being who, from his inflexible justice, must be unfriendly to their happiness. But this is contrary to truth. Daily experience and observation, if we pay any regard to instruction, will easily convince us of its falsehood. All the designs of God to the children of men are good, and every day brings fresh proofs of his willingness that we should be happy. Hear God's own account of his character, Exod. xxxiv. 6, 7. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means

clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." Many other statements of a similar kind might be collected from his gracious word, but that which I first read unto you will suffice, as comprehending all the rest. "God is love." You will permit me then to call your attention—

I. To a few considerations in illustration of this important proposition.

II. Draw a few practical inferences from it for our improvement.

I. We begin then with offering a few considerations in illustration of the text.

1. The love of God appears in his bringing to maturity the fruits of the earth, and giving us a plenteous harvest. In how many ways might God have disappointed our hopes, and rendered the labours of the husbandman useless! He might have withheld the cherishing rays of the sun, or commanded the clouds to keep back the refreshing showers.—Or he might have commissioned excessive rains, the blight, or the

mildew, to destroy the crop.—Or, as he once did in Egypt, he might have sent forth locusts and catterpillars without number, to eat up all the herbs in the land, and to devour the fruit of the ground. But God is a God of love. God is love. He remembers his covenant with Noah, and he fulfils his promise.

2. The love of God appears, also, in the unwearied patience which he exercises with impenitent sinners. How many are there that live continually upon the fruits of God's bounty, and yet never acknowledge the obligation! Though all their wants are supplied by his watchful Providence, yet they remember not the hand whence their comforts flow. They care not for God, neither is God in all their thoughts. They can sin against him without remorse, and abuse his goodness to his face.—How easy would it be, O sinner, for God to cut thee down in the midst of thy rebellion. The drunkard—the swearer—the sabbath-breaker—the liar—the unclean—the oppressor. Truly God's ways are not our ways, nor his thoughts our thoughts. Therefore

it is that ye are not consumed. Suppose we were to entertain a person at our table, and furnish him with the daily necessaries of life. If, while he is partaking of our bounty, he should at the same time oppose our interest, disappoint our designs, or seek to deprive us of life, what would be our conduct towards him? Should we not immediately discard him, if we did not take steps to punish him for his ingratitude? But impenitent sinners, while they are daily feeding at God's table, are daily rebelling against him, and yet they are spared.

3. The truth of the text is further illustrated by the sufferings and death of our Lord Jesus Christ for our salvation. God hath "sent his son to be the propitiation for our sins." He might have left us to reap the fruit of our doings. He might have treated us like the angels that sinned. "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." "And the angels which kept not their first estate, but left their own habita-

tion, he hath reserved in everlasting chains under darkness unto the judgment of the great day." He might have made his son the messenger of his wrath, and the executor of his vengeance. But God is love. "For God sent not his son into the world to condemn the world; but that the world through him might be saved." "For the son of man is not come to destroy men's lives, but to save them." He sent his son to die that we might live.

4. God's goodness to the children of men appears still further in the means which he employs for reclaiming sinners. 1. Motives of his word. The promises of pardon, peace, reconciliation, sanctification, and complete salvation. The threatenings of God, as well as his promises prove his love. He publishes them that they may not be executed, that sinners, by a timely submission, may prevent the stroke. 2. The appointment of the gospel ministry. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all

things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." "The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." "Go stand and speak in the temple to the people all the words of this life." You have the word of God brought to your doors, it is proclaimed almost in every corner of the land. "Turn ye, turn ye, for why will ye die?" He might have left us to perish in our sins, but he is love. The gospel is a system of love throughout.

From these considerations you will discover something of this important truth, "God is love."

II.—It remains that we draw some practical lessons from it for our own improvement.

1. How great is the ingratitude and how inexcusable the folly of impenitent sinners. "O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Hear, O impenitent sinner! God has done everything in his power, (without doing violence

to thy will,) to make thee happy. He has fed thee and clothed thee; he has lengthened out thy life, and given thee space to repent; he has sent his Son to die for thy sin; he has sent his ministers forth to invite thee, and still thou continuest obstinate. Thy punishment, therefore, will be chargeable only upon thyself. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." "Because I have called and ye refused; I have stretched out my hand, and no man regarded."

2. What encouragement does the text ad-

minister to those who are willing to become the servants of God! This is what God designs and desires in the dispensations of his providence and grace. So Christ teaches us in the parable of the prodigal. "Him that cometh unto me I will in no wise cast out." "Come unto me all ye that labour and are heavy laden, and I will give you rest." Repent, believe, and cry for mercy; and you shall obtain it.

3. Let saints learn to be resigned to God's hand amidst trials and afflictions. Even losses and crosses, afflictions of body, death of relatives and friends, are the outflowings of God's goodness. They proceed from his love, and are designed for wise and important ends. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." "If ye endure chastening, God dealeth with you as with sons; for what son

is he whom the father chasteneth not?" "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience."

4. If God's love to us is so great, let us love God in return; and let us shew forth our love by keeping his commandments. Surely he is an object worthy of our love. He is possessed of every excellence. He is the chief among ten thousand, and altogether lovely. Let our love lead us to obedience.

5. If God so loved us, let us love one another. 1 John, iv. 11.

SERMON V.

AND he went on his way rejoicing.—ACTS viii. 39.

THE person of whom these words were spoken, was a certain Eunuch of great authority under Candace, queen of the Ethiopians. He had been to Jerusalem to worship, and was now returning home. He was probably a converted Gentile, or one who had been proselyted to the Jewish religion. Philip was directed to go and accost him on his way, and preach to him the gospel. The Eunuch heard, understood, believed, was baptized, deprived of the company and instruction of Philip, yet went on his way rejoicing. This example we wish to urge upon those who have been baptized this day, and upon others who have witnessed the same confession on some former occasions. We recommend it to you to imitate this person in your spiritual course.

I.—Go on your way.

II.—Rejoice as you go.

I. We exhort you to go on your way. You have set out as travellers to a better country. You have declared yourselves strangers and pilgrims on the earth. Your thoughts, affections, and efforts are now to be directed towards heaven; and your business must be to make progress in the way that will conduct you thither.

Observe 1. You have found the way. You have entered this the straight gate into the way which leads to eternal glory.

2. The way in which you are expected henceforward to walk is the way of humility—prayer—self-denial—faith in Christ and in the promises—obedience—love to the brethren—universal holiness. This is the way marked out by Jesus Christ. It is altogether distinct from the way in which you used to walk. It is a way which you have approved and chosen. It is what you ought to consider as your way, the way of duty, honour, interest, &c. &c.

3. In order to this you must read—hear—watch—shun improper company—associate with the people of God—improve your religious privileges—cultivate the graces of the Spirit—solicit the Spirit's influence, &c. &c.

4. To *go on* may be considered as distinguished from standing still—turning back—or turning out of the way, to find another, more commodious, and easy path, that may lead to the same end. Beware of new lights. Your business is to go on your way. Turn not to the right hand or to the left. Make progress—go straight forward—make all the speed you can—persevere.

II. We exhort you to rejoice as you go. There is nothing in Christianity to make a person sorrowful and dejected. If *he* may not rejoice, who may?

1. It is true, that many things may occur, which will try his patience, and prove disagreeable to flesh and blood. Past companions may revile and ridicule. The world may tempt. Satan may annoy and oppose. The flesh will prove a

continual incumbrance. We may suffer persecution. We shall not always find professors of religion acting consistently. We shall be sometimes worsted or overcome, or personally afflicted. The way may at times be rough, dreary, dark, dangerous, toilsome, perplexing, and difficult. Yet, if we go on, we have no cause to be cast down. "Let not your hearts be troubled."

2. We are exhorted to rejoice, notwithstanding all. See John xvi. 22., 1 Thess. v. 16, Ps. xxxiii. 1., Is. lxi. 10.

3. Reasons for rejoicing. The danger we have escaped—the happy state into which we have been brought—the interesting society into which we have been introduced—the privileges which we shall hereafter enjoy—the mercy-seat—public worship—Lord's table—the kind and faithful superintendence of our divine Master, with which we shall be hereafter blessed—a sufficiency of grace to the end of life—eternal glory hereafter. Then go on your way rejoicing.

SERMON VI.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. viii. 28.

There are certain parts of the divine word which we do not properly understand and appreciate, till we are brought into circumstances which tend to give them a specific illustration in our experience. This is true concerning many of the promises, particularly those which relate to afflictions, losses, disappointments, and bereavements. The value of these is never known in a season of health and prosperity; but when adversity and affliction arrive, their exceeding preciousness becomes delightfully apparent. Of this character is the passage before us, in which we will notice—

I.—The persons described.

II.—The statement made.

III.—The confident manner in which its truth is asserted.

I. The persons described. "Those who love God."—"Those who are the called according to his purpose."

Those who love God. Observe—

1. The love of God pre-supposes a state of reconciliation and acceptance with God. Those who love God have been convinced of sin; have been humbled, melted, subdued: brought to repentance, faith, and a cheerful and entire surrender of themselves to his service. Hence a great change has been wrought in them. The native enmity of their hearts has been subdued.

2. The love of God includes in it an entire approbation and admiration of the divine character, plans, and proposals; a cordial adoption and prosecution of his method of salvation; and complacency and satisfaction in him as the rest and portion of the soul. Admiration—complacency—gratitude—attachment—confidence.

3. Observe concerning this love,—that it is a very agreeable and pleasant affection—that the object on which it is fixed is supremely lovely and excellent—that it is a powerful and ruling

affection—that it is an abiding affection, which exercises an habitual influence over the heart—that its existence and power are exhibited in the life.

4. Answer the question, how may I know that I love God? In order to determine this question, let us ask ourselves—Does my love to God spring from a sense of God's love to me? Is it the offspring of faith in Jesus Christ? Is it a new and supernatural principle? Is it productive of humility? Do I delight in God? Am I daily cultivating communion with him? Do I mourn my distance from him? Is he the being to whom I flee, on whom I rely, to whom I resign myself, in whom I seek my happiness, whom I am endeavouring to please? And do I testify my love by my obedience? Do I delight in prayer—the means of grace—the people of God—the cause of Christ.

N.B.—These persons are further described as those "who are the called according to his purpose."

1. What is the purpose of God?

The purpose of God is the intention of God—his fixed intention to save all that believe the gospel. 2. It is a purpose revealed or made known. It is a purpose that excludes none from hope. It is a purpose which regards the final and eternal salvation of believers. It is a purpose which offers salvation to all, and wishes all to embrace it. 3. What is meant by being called according to his purpose? To call properly means to invite. See Mat. xx. 16, and xxii. 14. Sometimes it means not only being invited, but complying with the invitation. Rom. i. 1, 6, 7.; 1 Cor. i. 2. So here, and also 1 Peter ii. 9, Heb. ix. 15. 4. Observe, that those who love God, are the called according to his purpose. Chosen—accepted—approved—adopted—sealed—have free access to God, &c. &c. Not but that we may forfeit our privileges. Hence the importance of the injunction, "Watch and pray." 5. Now, my brethren, let us ask ourselves, Do we love God? Are we the called according to his purpose?"

II. The statement made—"All things work together for their good."

1. The good here meant is not so much outward and temporal good, as that which is spiritual and eternal. Not that which promotes their wordly ease, honour, or emolument; but that which promotes their purity, piety, submission, devotion, love, gratitude, confidence, zeal, patience, heavenly-mindedness, preparation for heaven—or that which will enhance their felicity and glory in the kingdom of heaven. Temporal good, however, is sometimes imparted.

2. What are we to understand by things working together for the good of those who love God? Why, that the various circumstances and events through which they pass, not less those which are painful than those which are pleasant, and the providential changes and disappointments with which they are exercised, do all concur and co-operate in promoting their spiritual and eternal welfare. So the various movements of an intricate piece of machinery combine, often in apparently opposite and adverse methods, to produce the required article.

So also the medicine, though unpalatable and nauseous, tends to the sounder health of the body. Thus the Saviour himself was qualified for his great work. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

3. With what limitations is the word *all* to be taken in our text? It does not include sin—nor imprudence—nor speculation. All those events and occurrences are intended which are unavoidable, which come upon us in the course of divine providence, which we can neither prevent nor remove: such as many diseases—many afflictions—bereaving providences—sufferings for religion, &c. &c.

4. Observe, that this effect is brought about by the superintending, governing, and overruling providence of God. "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked

things straight. These things will I do unto them, and not forsake them."

5. It is a process which is going on at the present time. "All things are working together for good." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

III. The certainty with which this doctrine is asserted: "We know," &c. How may we know that all things work together for good to them that love God?

1. The Scriptures declare it and promise it. Ps. lxxxiv. 11; Is. liv. 7; Deut. viii. 2, 3; Zech. xiii. 9; Rom. viii. 35, 39; Mark x. 29. 30; Is. xliii. 2.

2. His dealings with his people as recorded in the Scriptures illustrate and confirm it. So Joseph explains God's dispensations:—"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." On this ground the Psalmist triumphed in Jehovah:—"God is our refuge and strength, a very present

help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." And in the same spirit Paul, in the text and elsewhere, solves the mysteries of providence. "For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ." "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." Gen. l. 20; Ps. xlvi. 1. 2; Phil. i. 19; Rom. v. 3, 4; Phil. i. 12.

3. Our past experience is a verification of it.

Let us learn—1. Contentment and resignation to the will of God in the darkest seasons. 2. To rejoice in hope. 3. The importance of being lovers of God. 4. How different the case of the unrighteous—those who do not love God. In adverse providences, how cheerless is their condition!

SERMON VII.

WHY sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God. Hast thou known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint.—ISAIAH xl. 27—31.

WE have divine authority for the sentiment, that "whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope." The writings of the Old Testament are full of importance, and they contain some of the most admirable and suitable addresses to the people of God in their varied circumstances, which are to be found in the sacred volume. Of this kind is the text. We have in these words

I. Zion's complaint.

II. The Lord's remonstrance against it.

III. The encouragements he administers in order to remove it.

I. Zion's complaint. "My way is hid from the Lord,—my judgment is passed over from my God." Observe—

1. The time referred to is a time of distress—The captivity in Babylon—The prelude to it. See Lams. This distress was general—it was various and complicated—it was of lengthened continuance—it was severe and painful—there were no immediate appearances of its removal or mitigation.

N. B. God's people may be in distress. They are liable to reverses like others, subject to the common vicissitudes of life like others, exposed to additional sufferings on account of their religion, and liable to the discipline of their heavenly Father. This is no new thing. The present is a time of general distress. Many of you know it by painful experience.

2. Temporal distress is no cause why a man

should be distressed in his soul. Temporal circumstances may be beyond his control; but spiritual distress may be avoided. The Lord never hides his face in this sense from his people without some spiritual cause. This is no part of his conduct as a sovereign. It is guilt that causes him to hide his face. We have no cause for fear, so long as we walk sincerely, uprightly, and conscientiously, cleaving to the Lord with full purpose of heart. Guard against spiritual distress, by the cultivation and exercise of personal religion.

3. Yet temporal distress is often the occasion of great mental exercises. It leads to a review of our past conduct. This review discovers many imperfections—there is an inward consciousness of great unworthiness—we are apt to view our sufferings as judgments from the Lord, and expressions of his displeasure—Satan helps on the delusion—our faith suffers a severe trial—we let go our hold of the promises—relax in our endeavours—entertain hard thoughts of God—and perhaps sink into a state of fear and hopeless despondency.

4. This was actually the case with Zion at the time to which our text refers. Zion said, "My way is hid from the Lord,—my judgment is passed over from my God." This language may be illustrated by Isa. xlix. 14: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me;" and by Ps. lxx. 7, 9, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Have you neither uttered nor thought anything similar?

5. Yet such apprehensions are groundless and unreasonable. They argue distrust of God and his providence; betray weakness of faith, and a criminal despondency; do discredit to religion, and injure the soul. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

II. The Lord's remonstrance against this complaint. Observe—

1. Zion had not only admitted these unreasonable and unbecoming thoughts, but had given utterance to them in words. Why *sayest* thou, O Jacob, and *speakest*, O Israel. We ought, indeed, to command our thoughts; but we betray greater criminality still, than when we think hardly of God, when we murmur aloud against him.

2. They had sufficient opportunities and means of knowing better. Hast thou not *known?* hast thou not *heard?* The word of God might have taught them—the history of God's conduct, as recorded in scripture, might have prevented such misgivings—the recital of God's ancient deeds by their elders and predecessors might have given them more correct views, and taught them a better spirit. Ps. xliv. 1, 2.

3. In order to remove this despondency, the Lord shews them what he is in himself. He is the everlasting God—the self-existing Jehovah—the Creator of the ends of the earth—who

never faints nor is weary—whose understanding is unsearchable and infinite.

4. He shews them what he is to his needy and fainting people. "He giveth strength to the weak—and to them that have no might he increaseth strength." This is his character—this is his promise—this is his practice.

5. Consider then how groundless, how unreasonable, and how unbecoming is a desponding and murmuring spirit.

III. The further encouragements which he administers. Observe—

1. He gives no encouragement to the bold and self-confident, who trust to their own strength, and depend on their own natural resources. These resources, though those of youths and young men, whose strength, if any natural strength could, might be expected to avail—even these shall fail.

2. But it is the humble and diffident, who feel their insufficiency, and rely on the Lord for wisdom and strength, to whom the promise of assistance and strength is made—that wait up-

on him in the exercise of faith, and the use of the means of grace.

3. They shall renew their strength.

4. They shall mount up with wings as eagles.

5. They shall run and not be weary.

6. They shall walk and not faint.

This subject 1. Reproves our fears. 2. Corrects our views. 3. Encourages our confidence. 4. Stimulates to perseverance.

SERMON VIII.

And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and I will not forsake them.—Is. xlii. 16.

The doctrine of an over-ruling Providence has been generally believed by all who have pretended to pay any deference to divine revelation. The fact is clearly and explicitly stated in different parts of the sacred volume; and various instructions, admonitions, and encouragements are grounded upon it as a thing certain and indisputable. There is, however, considerable diversity in the explanation which men give of the Providence of God. Some define it as extending even to the actions of men; while others almost confine it to the laws of nature. Both these views are erroneous! A general Providence over the world, and a special Providence over God's children seems to be the truth.

I. The persons spoken of.—II. The promises made for their benefit.

I. The persons spoken of—the righteous. How does it appear that the righteous are intended in our text? Because the guidance promised is the guidance of Providence. None but the righteous are promised the particular care and superintendence of divine Providence. No others desire or appreciate it, and none else are taught to expect it. On the contrary, they have reason to fear his displeasure and frown. Observe, these favoured persons are here represented as blind. This is to be understood of mental, not of corporal blindness: blindness of mind, not of body. This blindness is not absolute, but comparative. There are some important points on which these individuals have been illuminated; and there are others on which they are still greatly in the dark.

1. They are *not* blind as to the foundation and means of a sinner's justification and reconciliation to God—as to the present state and privileges of the righteous—as to the tempers and

conduct which will be well pleasing to the Almighty—as to their future and eternal destiny. The knowledge which they possess on each of these subjects is not natural, but acquired; not the result of the exercise of man's natural reason, but the effect of the divine teaching. Man is naturally ignorant on all these topics; God has given us his word to remove our ignorance, to rectify our errors; to give us clear and comfortable views of his own character, of our relation to him, our natural alienation from him, the way in which we may become reconciled to him, may serve and please him, and enjoy the privilege of being happy with him when time shall cease. The righteous are thus taught of God—by his word, and by the operations of his spirit in answer to prayer. Now in these respects they are not blind. They may need more information; but they *do see*, and that with considerable clearness.

2. In what respects, then, are the righteous still blind? Chiefly in reference to future temporal things, or things that are mainly of a speculative kind.

They are ignorant of the events of futurity, and consequently know not what will be their future lot in the present life. They are ignorant of the causes and designs of many of God's proceedings or permissions in the ways of his providence, how they are brought about, and why?

They are ignorant of the nature and degree of temporal good or evil, which is necessary to promote their best spiritual interests. Eccles. vi. 12. Now, on each of these points, what a happiness to have a guide, one who is competent and willing to manage for us! Such a guide the Lord promises to be. This leads us to the second thing proposed, viz.—

II. The promises which the Lord has made for the encouragement and benefit of his people. Observe—

1. That the guidance here promised is the guidance of his Providence. This is to be distinguished from the guidance of his word. On all spiritual subjects which concern man, if any

be ignorant, their ignorance is wilful, and consequently criminal. If they read, pray, hear, converse, &c., why may they not know? Not so as to Providence: it is a mighty deep, an unfathomable abyss; the knowledge of which the Lord reserves in a great measure to himself.

2. It may further be observed, that the way in which we shall be guided will be to us new and untried, such as were not previously acquainted with—"By a way that they knew not; in paths that they have not known."

3. The way in which the Lord leads his people is very often different from that which they had previously desired, intended, and expected—dark and crooked; in paths that they had not known or thought of. So it was with Moses, Jacob, Joseph, David, Daniel, Paul, &c. So it frequently happens now. Our own plans are defeated, our own purposes fail, and a way opens which we had never once thought of.

4. It is a way which the righteous, on a review, invariably approve and admire. Dark-

ness has been made light before them, and crooked things straight. He has done all things well. "What I do thou knowest not now, but thou shalt know hereafter."

SERMON IX.

God made man upright; but they have sought out many inventions.—Eccles. vii. 29.

There is no subject of study so necessary, so important, or so capable of recompensing our labour as the study of ourselves. To know whence we came, who made us, what were the powers and faculties we originally possessed, whether they remain sound and unimpaired, or have been injured by the introduction into our nature of something foreign and corrupting; what is our present character, state, prospects; if injured, how the injury may be remedied, &c.

In meditating on these topics, at present, we propose to take as our guide the two facts stated in our text.

I. God made man upright.

1. What does this uprightness denote? That man was created, at the first, free from all de-

fect, both in knowledge, ability, and disposition; that he was well acquainted with his duty to God; possessed the ability and disposition to comply with it; and sufficient motives and inducements to comply with it cheerfully, fully, and unreservedly. There was no defect in his *understanding*. He well knew the nature and circumstances of the situation in which he was placed, &c. There was no defect in his *will* or *disposition*. His will was free and unfettered, and without any evil bias. There was no deficiency in *power* to carry into execution the purposes of his will. His *affections* seconded the intentions of his will. He was upright.

2. God created man originally in this intelligent, holy, and happy state. This is clear from his being created after the image of God. What does this image comprehend? Whatever else may be intended by it, it included certainly the moral qualities of righteousness and holiness.—See Gen. i. 26, 27; Col. iii. 3, 10; Eph. iv. 24. The Lord pronounced upon man, as well as upon his other works, that he was "very good."

Proved further from man's holding acceptable converse with his Maker.

3. Observe, that he made man *upright.* Not impeccable, not incapable of sin. He was made free, blest with liberty of choice, free from every evil bias, under the strongest inducement and obligations to preserve his innocency and happiness, fully competent so to do, and having no other desire or propensity in his nature. Yet he was made liable to temptation, placed in circumstances of trial, free to stand, yet under the possibility of falling. He might have been made different; but then he would have been a different creature, and subject to different laws.

4. How different is the case of man now from what it was in his original formation. Ignorant, averse to good, prone to evil, disaffected to his Maker, under the influence of evil appetites and passions, proud, selfish, carnal, sensual, wrathful, malicious, revengeful, &c., &c. How is the gold become dim.

5. A question therefore arises—How is it that man is not upright now? And how came

it to pass that he became the ignorant, impure, and impotent being, which we now see him to be. This is in part explained by the second fact stated in our text.

II. They have sought out many inventions. The first human pair did so, and all their descendants have trodden in their steps.

N.B. God was not the author of their fall: it was owing to man himself. They have *sought out* many inventions. This statement may be considered as either the cause or the evidence of man's present corruption and depravity.

1. With regard to the first pair—They were certainly the cause of their own fall. They were instructed, warned, threatened. Gen ii. 16, 17. Yet they fell. Gen. iii. 6. By this transgression guilt, and pain, and death were introduced into the world, and the whole family of man has experienced the wound. Rom. v. 12.

2. With regard to their descendants, "They have sought out many inventions." This has been their character, this their practice ever since that unhappy period. They have been

endeavouring to be happy without God, apart from God, independent of God. They have been endeavouring to invent methods of supplying the absence of his love and favour by the substitution of carnal and worldly pleasures. Hence the many feasts, festivals, and pastimes which have been invented in different ages of the world, for promoting pleasure and gratifying the propensities of the flesh. Hence their inventions for easing, bribing, and soothing conscience; propitiating the Deity, whom they are conscious they have offended, by cruel and self-tormenting rites; yet none of their inventions have succeeded.

3. It continues to be the practice of mankind still, notwithstanding the clear discoveries which God has made in his word of the nature of true happiness, and the means by which it may be attained. Hence the doctrines of purgatory, penance, and mortification, praying to angels and saints departed, forgiveness by a priest, &c., &c. Hence the common methods of seeking salvation by works, or laying all upon Christ,

to the exclusion of faith on the part of man—judging of our state towards God by our conduct to our fellow creatures—attempts to serve God and Mammon at the same time—reformation, works of supererogation, partial compliance, &c.

4. It is clear, therefore, that the fall of man was voluntary at first; that though a corrupt nature was transmitted by the fall of our first parents, yet this corruption has been indulged, promoted, and strengthened by the course which man has pursued; and his various inventions have contributed to increase, diversify, and strengthen this depravity in proportion to their number and variety—plays, operas, masquerades, promiscuous midnight assemblies, wakes, fairs, races, the gaming-table, the cockpit, cards, dice, billiards, &c., &c. "O Israel, thou hast destroyed thyself." "My people have committed two evils," &c.

N.B. The devil has helped on the delusion.

IMPROVEMENT.

1. It is no wonder that there is so much sin

and misery in the world, since mankind have withdrawn themselves from the divine allegiance, and set up to be their own masters and governors.

2. We may take occasion to admire the patience and long-suffering of God, that he still bears with a race of creatures who have so awfully revolted from him, and are making such desperate efforts to exclude him from his own world.

3. What an invaluable boon are the Sacred Scriptures, and especially the gospel of Christ, which reveals to man the nature and cause of his malady, and proposes to him an effectual cure.

4. How important to have a personal interest in Jesus Christ.

5. This promise is intended not only to throw light upon the past, but to furnish comfort and hope for the future. "These things will I do unto them, and I will not forsake them."

Learn 1st, The importance of being righteous. 2d, The duty of submission. 3d, The ground for hope. 4th, The necessity for prayer.

SERMON X.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii. 9.

The incarnation and death of Jesus Christ are subjects on which the first preachers of the Gospel delighted to expatiate. They are frequently insisted upon in the New Testament Scriptures, and employed for various purposes, according to the design of the writers, and the respective circumstances and necessities of the readers. To give ease to the conscience—remove the burden of guilt—establish the heart in the enjoyment of peace—excite gratitude—promote obedience—rouse to diligence—prompt activity—produce submission, and a patient committal of the soul to God—are some of the various ends for which they are adduced. Here

they are brought forward to promote a spirit of kindness and liberality to the suffering poor, and such exercises as will promote the general advancement of Christianity. See context. Observe—

I. The original glory and dignity of Jesus Christ: "He was rich."

II. His voluntary humiliation and poverty: "He became poor."

III. The persons on whose account this poverty was undertaken and endured.

IV. The end which it was intended to accomplish.

I. The original dignity and glory of Jesus Christ: "He was rich." See Phil. ii. 6. Col. i. 15, 17. Heb. i. 2, 6. Col. ii. 3, 9, 10.

1. He was rich in the perfections of his own nature: independent—self-existent—eternal—unchangeable—omnipotent—omnipresent—all-wise—searching the hearts, and trying the reins—sharing with the Father in all the attributes and essential perfections of the Godhead—expressly styled, "God over all, blessed for evermore." As such, ordered to be worshipped.

2. Rich in the extent of his property and dominion. Heir of all things—the proprietor of all worlds—having all creatures, rational and irrational, animate and inanimate, under his control.

3. Rich in that revenue of honour and prai which he received from his intelligent creation.

4. Rich in that close and intimate union which he enjoyed with the Father from all eternity. On the whole, he was rich in happiness—rich in glory—rich in power—rich in attendants—rich in the contemplation of his own nature—the survey of his works—the exercise of his authority—and rich, as possessing in himself all the elements of happiness and glory.

II. The degree of humiliation and poverty to which he voluntarily submitted.

1. He became a man; and consequently, a sharer of all the labours, pains, and innocent infirmities to which the nature of man is liable. Compare his exalted situation in heaven with the best state which this world can afford, and see what an infinite inferiority it betokens!

2. But more than this, he became a *poor* man. He was born of parents who were poor. As a poor man he submitted to a laborious mechanical employment. When he entered upon his public ministry he depended upon the casual support of others. He had no certain dwelling-place, no regular income, no resources whence he could draw his own subsistence. He suffered all the inconveniences attendant upon poverty. Not a prince, or a nobleman, a man in easy circumstances, with numerous attendants, and abundant comforts and luxuries; but a poor, neglected, and despised outcast. "The foxes have holes, and the birds of the air have nests but the Son of man hath not where to lay his head."

3. Still further, he became an extreme sufferer, even unto death; and that not a common, but a violent, shameful, and most excruciating death, even the death of the cross. He suffered much while he was yet at liberty. He was misrepresented, reviled, slandered, hated, persecuted, plotted against; though he was con-

tinually doing good. At length he was seized, arraigned, convicted, condemned, executed.

4. In these circumstances he was poor indeed! His enemies had got full power over him. They gratified their rage and malice to the extent of their wishes. Herod, for example—the Scribes and Pharisees—the multitude. Last of all, his disciples forsook him, and fled—his judge temporized and tampered with his life—hell was let loose upon him—his Father abandoned him to his enemies. Was he not poor?

5 All this humiliation and suffering were entirely voluntary on the part of the Saviour. He was under no constraint in the matter. "Then said I, 'Lo, I come,' in the volume of the book it is written of me, 'to do thy will, O God.'"

III. On whose account this humiliation and poverty was voluntarily undertaken. "For your sakes."

For the sake of mankind in general. What was the character, state, and prospects of mankind, when he made this great sacrifice?

1. All mankind were sinners. 2. As sinners they were in a state of condemnation. 3. This condemnation exposed them to the eternal displeasure and frowns of the Almighty. 4. They were utterly unable to extricate themselves out of this perilous situation. 5. Was not this a dangerous, miserable, and alarming condition? Yet it was the condition of *all*. Such were our circumstances when Christ undertook our cause!

IV. The end which he purposed to effect: "That ye through his poverty might be rich."

1. Rich in having an adequate foundation on which to rest your trembling souls for pardon and acceptance with God.

2. Rich in a complete deliverance from all that guilt and danger in which your sins had previously involved you.

3. Rich in the enjoyment of all the privileges and immunities of God's spiritual family. Justified, adopted, invested with all the privileges of saints, sons, &c.

4. Rich in possessing the divine Spirit as

your illuminator, sanctifier, comforter, and guide, and as the pledge of your ultimate safety.

N.B. These are to last till death.

5. That you might be eternally rich in the kingdom of heaven.

In conclusion, 1. Do you know the grace of our Lord Jesus Christ? 2. Then admire and value it. 3. Avail yourselves of its full benefits. 4. Imitate it in your inferior stations.

SERMON XI.

BRING forth, therefore, fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.—MATT. iii. 8-10.

JOHN the Baptist was the immediate forerunner of our Lord, and was raised up for the express purpose of preparing his way before him. He commenced his ministry probably three years and a half before our Lord entered on his public work. The constant theme of his discourses was, "Repent, for the kingdom of God is at hand." His preaching excited uncommon attention, and was, no doubt, in some instances, successful; but some were willing to be baptized while their hearts were still unchanged. They professed to repent, but continued still in love with sin. I shall—

I. Make a few observations on the subject of repentance.

II. Mention some of the fruits by which repentance should be substantiated, and its sincerity proved.

III. Consider the reasons urged in our text in favour of such fruits.

I. Attend to a few observations on the subject of repentance.

1. Repentance is a change of mind, leading to a change of heart and life. It implies that the individual who repents has done wrong; that he is convinced of it, and is sorry on account of it; and that he wishes never more to be involved in a similar course or practice. Hence it is accompanied by compunction and contrition, self-condemnation and reproach, humiliation and confession, and a sincere renunciation of the evil committed. It is more than reformation or amendment. It is an internal and radical change.

2. Repentance is a duty incumbent upon all, considered as guilty and depraved creatures.

The word of God commands it. The past conduct of mankind requires it. The natural state of man's heart calls for it. It is demanded from sinners of every age, character, and calling in life, and that without delay.

3. The encouragements and inducements to repentance are many and great. God is merciful—promises pardon—has sent his son to die that the penitent might be pardoned—has spared us hitherto that we might have an opportunity to repent—has furnished us with examples of repentance and its success—has warned us against neglect and procrastination—has furnished us with words suitable to such a state of mind—and calls upon us instantly and earnestly to put this duty in practice.

4. But observe, that a mere profession of repentance will not avail, nor a compliance with any external rite as a token of repentance, unless they are followed by a correspondent conduct. Hence the exhortation in our text "Bring forth, therfore, fruits meet for repentance." Let your profession of repentance be

corroborated and supported by a line of conduct which will render its sincerity indisputable.

This necessary connexion between repentance in the heart and a change in the life is everywhere insisted on in the word of God. See Is. i. 16, 17. Acts xxvi. 20. Jer. vii. 3-7. This leads us to the second thing proposed; which was to—

II. Mention some of the fruits by which repentance should be supported and substantiated.

1. It will be shown in a careful avoidance of those sins in which we have heretofore indulged. Pride—vanity—avarice—ambition—the love of pleasure—profane swearing—intemperance—lasciviousness—falsehood—theft—envy—slander—railing—idleness, &c., &c. These must all be avoided.

2. In an earnest endeavour to counteract and repair, so far as we can, the injuries which our past misconduct has occasioned. Of this we have a conspicuous example in the case of Zaccheus. Have we corrupted the morals of

others—instilled irreligious principles—encouraged sinners in their guilty courses by conversation and example—confirmed the members of our families in vice—practised fraud, oppression, or extortion, or in any other way inflicted injury on individuals around us, or on society at large? A truly repentant spirit will lead us to use every possible means to atone, wherever practicable, for committed wrongs, and to exert on every hand, a contrary influence.

3. In a promptitude to confess and deplore the iniquity by which our past conduct has been distinguished. We shall not speak of our sinful feats with pleasure—describe them in high glee—or soften and extenuate them; but be ready to acknowledge their guiltiness, and to bewail their enormity. So it was with Paul, David, and others.

4. Repentance should be succeeded and supported by a course of cheerful and steady obedience. Be baptized—unite with the people of God—meet him at his table—honour him in your conduct—seek to make him known.

5. The appointed means should be diligently used, that we may avoid sin, and perform duty. Read—pray—shun improper company—flee all places and occasions of temptation—attend the preaching of the word, &c.

6. This is the exhortation urged in our text: "Bring forth, therefore, fruits meet for repentance." It addresses itself to all penitents—of every age and every class.

III. The reasons by which this duty is enforced.

1. Consistency requires it. There are fruits *meet* for repentance: there is a conduct correspondent to a sincere profession. If these fruits be wanting, the profession is lame, and liable to suspicion. "Bring forth fruits *meet* for repentance."

2. The nature of religion, as a matter of personal experience and practice, demands it. "Think not to say within yourselves, we have Abraham to our Father." The piety of your great progenitor will not avail for you, without your own act and deed.

3. The great God will be satisfied with nothing short of this. Fruit, good fruit, is the thing that he requires. He has a right to expect it. We are no longer under the reign of ignorance, and the darkness of heathenism. The true light has appeared—life and immortality have been brought to life—the evil and danger of sin have been demonstrated. We cannot please God if we shut our eyes to the light which he has himself shed around us.

4. There is imminent danger where this fruitfulness is not exhibited: "And now also the axe is laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

IMPROVEMENT.

1. This subject reads an awakening lecture to barren professors. 2. To unsound penitents. 3. It calls the wandering to decision and earnestness. 4. It instructs and admonishes the saint.

SERMON XII.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."—Matt. xiii. 23.

Our blessed Lord was well acquainted with the human character. He knew all the properties, propensities, and passions of the human heart—and the various causes by which its movements would be promoted or hindered—and the eternal interests of men secured or prevented. This is strikingly displayed in the parable before us. In discussing the subject presented in our text, we will attend to the following observations:

1. The persons here described *hear* the word. Now, it is very observable, that none can be benefited by the preaching of the word but those who hear it. Hence the hopeless character of those who systematically neglect the

preaching of the gospel; and the duty of habituating our children and servants to a regular attendance on the house of God. It is true that great benefit might be derived from the reading of the word. Such benefit, however, is not obtained by those who have no disposition to hear, but by those who are deprived of the opportunity. Persons who have no wish to *hear* the word of God seldom *read* it.

2. They hear it with *sincerity* and *earnestness*. Their minds are serious. They attend the house of God with earnest desire of instruction. They are aware, that, if the Scriptures are true, they are the most important writings in the world.—Such persons will probably pray, before they go to the house of the Lord. They will hear, with meekness and patience, truths which will make them uncomfortable. They will persevere in hearing, till they have obtained conviction and satisfaction to their minds. They will continue to hear for further instruction and improvement.

3. They *understand* it. One great difficulty

in understanding the word is removed, when the hearers listen to it with sincere and simple minds. Their earnestness will keep up a steady attention to the whole of what is delivered. If there be certain parts which they do not understand, they will apply to the proper quarter, that their ignorance may be removed. A sermon that is not understood, will make no salutary impression. Hence they will think, meditate, pray, recollect, &c.

4. They receive it with *joy* and *gratitude*: "into honest and good hearts." Their motives being upright—their hearts sincere—their intentions good—their minds prepared for the reception of the truth—their understandings and judgments properly informed—they then receive with joy and thankfulness the news of a suffering and dying Redeemer—the atonement which he has made for sin—the offer of mercy, through faith in his blood—the promise of pardon, peace, and purity; and give themselves up to the care and government of their Almighty Saviour.

5. The word obtains an *abiding* and *welcome*

place in their hearts. They retain it, cherish it, keep it, and guard against every thing which would have a tendency to smother or choke it. Not like the hearers represented by seed sown among thorns, who go forth and are choked with the cares, and riches, and pleasures of life; not like the way side hearers, not like the stony ground hearers; they have received something suited to their case, something which brings life and peace to their souls; relieves their fears, inspires them with hope, fills them with gratitude, prompts them to cleave to the Saviour with full purpose of heart.

6. They bring forth fruit to the praise and glory of God. "They have their fruit unto holiness." They now begin to bring forth fruit to God. There is a change in their views, in their tempers, in their conversation and general conduct; in their companions, in their pursuits, in their enjoyments, in the objects which they are intent to secure. No more drunkenness, lying, swearing, sabbath-breaking, profane or impure conversation, fraud,

deceit; but honesty, sobriety, meekness, love, patience, industry, integrity, fidelity. In society, in the family, in retirement. As husbands, fathers, children, friends, citizens, they will bring forth good fruit. "A good tree bringeth forth good fruit." "A good man, out of the good treasure of his heart, bringeth forth good things."

7. The *degrees of fruitfulness are various* in different persons. "Some bring forth a hundred fold, some sixty, and some thirty." This difference may arise from natural parts, education, opportunities of usefulness; or from varying degrees of piety; or from greater or less diligence in the use of means for obtaining divine influence. Hence some become missionaries, others ministers, others deacons, others prayer leaders, Sunday school teachers, active and useful private members; while all who are sincere are respectable and useful.

8. The great happiness of such hearers of the word. These are the only persons who are savingly benefited by the preaching of the

word. On the rest it is time and labour thrown away. What a benefit to those who hear to effect! Souls are saved—God is honoured—ministers are encouraged—the church is increased—others are excited—the world is benefited and the population of heaven eventually multiplied. "Go thou and do likewise."

IMPROVEMENT.

Here is a criterion for self-examination.—Here is matter for humiliation and self-reproach. We may here learn the cause why greater numbers are not converted to God. We are here instructed how to hear to advantage. We may further learn the value of the gospel, which is intended and calculated to produce such a change in the human disposition and character.

SERMON XIII.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season I will call for thee.— Acts xxiv. 24, 25.

The sufferings which the first preachers of the gospel endured, and the fortitude, resolution, and perseverance with which they still prosecuted their great undertaking, furnished a strong and convincing proof of the truth of the doctrines which they delivered to men. Their labours drew upon them the opposition and resentment of men in power. Yet they never shrunk from the truth, but boldly delivered their message at the hazard of their lives. Notice—

I. The subjects of the apostle's preaching.

II. The effect produced: "Felix trembled."

III. The unhappy conclusion adopted.

I. The subjects of the apostle's address.

1. The topics on which he insisted were adapted to the state and character of his hearers. Felix was a selfish, mercenary man, who did not regard the rule of righteousness in discharging the duties of his office, but practised rapine and extortion. Drusilla had been the wife of another. Hence the wisdom of the subjects which he selected as the topics of his address.

2. He enlarged on the subject of righteousness. Righteousness, in a practical sense, is the performance of that which is just and right. "Rendering to every one his due." This may be considered in two respects. Righteousness towards God. Honour, reverence, love, worship, submission, obedience, confidence. These are due to the Lord. Righteousness includes these. Righteousness towards our fellow-creatures. Giving to each of them their due. No fraud, imposition, oppression, extortion; no injustice in buying and selling; a dealing truly,

fairly, uprightly. In both these respects man has violated the rule of righteousness. He has withheld from God the services due, and has neglected the duties of righteousness towards men.

3. Temperance. Temperance consists in the government of our appetites and passions; and stands opposed to intemperance and sensuality of every description. Not only gluttony, drunkenness, and lust, are breaches of the laws of temperance; but pride, ungoverned wrath, malice, revenge, covetousness, and all immoderate attachment to carnal and worldly objects. On this subject also we are all guilty.

4. A judgment to come. The certainty—universality—solemnity—particularity—impartiality—and consequences of a judgment to come. In order to it, there will be a resurrection of the dead. Christ will be the judge. The judgment will be awfully tremendous to an impenitent sinner.

5. He insisted on each of these topics, in order that he might pave the way to faith in

Jesus Christ. His object was to convince the sinner of his guilt—to shew him his danger—and thus to apprize him of his need of a Saviour; then to preach to him Jesus Christ as a seasonable, willing, and all-sufficient Saviour—to enlarge upon the nature, design, and efficacy of his mediatorial work—and to invite to the immediate exercise of faith in him, for pardon and reconciliation.

II. The effect produced by his preaching.

1. It did not produce an entire and saving change in his hearers. This is what preaching aims at and proposes. To awaken—convince—alarm—humble—bring to repentance—confession—application to the Redeemer—newness of life. But it does not always produce these effects.

2. In this case, the preaching of Paul produced fear and alarm, arising from a sense of guilt, and an apprehension of future misery. And was there not cause for this fear and alarm?

3. This fear and alarm, if properly followed up and improved, might have led to a saving

change of heart; but by being checked and dismissed, left the sinner still in a state of guilt and condemnation. Felix seems to have stopped him short. He had heard enough of truth to make him uneasy.

III. The unhappy conclusion adopted: "Go thy way for this time, when I have a convenient season I will call for thee." This was an unhappy conclusion on many accounts.

1. It was resisting the merciful designs and proposals of the Lord for his conversion and salvation.

2. It was an interruption of the word of God, when it was beginning to take effect.

3. It was running directly in the face of the divine command.

4. It was foolishly and dangerously presuming upon the certainty and success of a future application.

5. Such conduct, if persisted in, must be ruinous.

6. Yet this is a common case.

Let such as have heretofore acted the part of

Felix, take timely warning. Be willing to hear disagreeable and painful truths, that you may be made better by them. Avoid, above all things the folly of thinking that you will ever have a more convenient season for repentance than the present.

SERMON XI

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.—Ephes. i. 13, 14.

The Scriptures teach by example as well as precept. And there are many advantages which attend this mode of instruction. It shews us that the duties recommended are practicable that what others have done we may do; what others have obtained, we may obtain; what others have experienced, we may experience. It teaches us with additional clearness and truth. The subject thus presented in our text is conversion to God; in discussing which, we propose to consider the following particulars:—

I. The nature of true conversion.

II. The instrument of it.

III. The order and process of this work in the soul.

IV. Its effects and benefits.

I. The nature of true conversion, or conversion to God. Conversion may be briefly defined to be a change from a state of ignorance, sin, and misery, to a state of knowledge, holiness, and happiness. In other words, it is that great work by which the sinner is turned from the love, and power, and practice of sin, and brought into a state of reconciliation to God, and of holy and cheerful submission and obedience. This great change begins in the understanding, proceeds to the will and affections, and leads to the cheerful surrender of the whole man to the Lord.

1. The necessity of conversion is a subject frequently insisted upon in the sacred writings.

2. We have an example of it in our text. See also Rom. vi. 11, 17, 22.

3. Do not imagine that the state of persons born and educated in a christian country is such that they do not need to become the subjects of conversion, or that conversion does not belong to them.

II. The instrument of conversion. Not the law—not morality—not the force of example—not the mere restraints of education—not the observance of the external rites of religion: but the gospel of Jesus Christ—the gospel operating upon the understanding and heart, and leading to purity and holiness of life.

I. Mark the terms by which the gospel is designated. The word of truth—the gospel of your salvation. The truth—the word of the truth. This not only denotes that it is no fiction—that it has all the marks of truth which a reasonable man can desire; but that it contains real and substantial blessings. It is the *gospel*—the gospel of your *salvation*.

2. That the gospel, and the gospel only, is the instrument which infinite love has appointed for bringing about this great change in the hearts of men, is evident from many scriptures. The commission—Paul's mission to the Gentiles—See 1 Pet. i. 23. James i. 18. Acts xi. 14.

3. Hence the little ground there is to hope for instances of conversion, where the gospel is

not known, and its great truths are not under stood and embraced. See the pitiable state of the heathen—the hopeless condition of sabbath breakers and of all who overlook or neglect the gospel.

III. The order and process of this work in the soul. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

I. A knowledge of the gospel. "After that ye heard the word of truth, the gospel of your salvation." The mind must have some considerable knowledge of the gospel, before it can apply it to its own particular benefit. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" This knowledge may be derived from parental instruction—reading—conversation—hearing.

2. Conviction and satisfaction as to the truth and authority of the gospel. Until we are convinced that the gospel is no cunningly devised fable—until we are persuaded that it is

the word of truth, the gospel of our salvation, we are not likely to pay much attention to it.

3. A trusting in Jesus Christ that the blessings of salvation may be personally enjoyed. This is the great act of faith—the mind closing with Christ, and trusting in him. We have an example of it in Paul, when he says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Essentially the same was the faith of the Old Testament saints. Of the good man it is said, in the 112th Psalm, "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

4. This trusting in Jesus Christ completes and perfects the work of conversion. There are the promises of pardon, peace, reconciliation, and adoption to all that believe. I ought therefore to conclude that these blessings are mine if I am a believer.

IV. The effects, evidences, and benefits of this important work.

1. There is the reception of the spirit in his

purifying, comforting, and strengthening influences as a spirit of reconciliation and adoption. "The spirit itself," says Paul, "beareth witness with our spirits, that we are the children of God." And again, "Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father." See also Gal. iii. 14, and v. 5.; and Eph. ii. 22.

2. His gracious operations upon the mind are denominated *a sealing*. The same language is also used Ephes. iv. 30; 2 Cor. i. 22. What does this sealing mean? A confirmation to the individual—and an attestation to others, that such are God's property.

3. This sealing is a pledge and earnest of their future inheritance. It is what the Lord has already given them as a prelude to something greater hereafter to be enjoyed.

4. This inheritance will be enjoyed at the time of the redemption of the purchased possession.

5. This scheme contributes admirably to the praise of the divine glory.

USES.

1. Of self-examination. 2. Of reproof to the people of God. 3. Of instruction. 4. Of warning.

SERMON XV.

God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Gal. vi. 14.

The apostle Paul was an eminent servant of Jesus Christ, but one of his chief excellencies lay in his humility. He seems in this to have drunk very deep into the spirit of his Lord and Master, and to have made Christ his constant example. See 1 Cor. xv. 9; Ephes. iii. 18; 1 Tim. i. 15, 16. The apostle had a just idea of his own character and deserts; and he saw that there was nothing in himself which would afford him any room for glorying. He was at best but an unprofitable servant, and had nothing to plead but the cross of Christ for acceptance with God. In the cross of Christ, therefore, he would openly, and perpetually, and only, glory. Would to God this were the spirit of the world in general! And of professors of religion in

particular. You cannot be ignorant that many shew little respect to the cross of Christ. It is with some an object of no importance. Many see no need of dwelling so much upon it, and all are in danger of thinking too slightly of it.

I. Let us caution you against a few things in which it is common for men to glory.

II. Shew that the cross of Christ is the only thing in which we have any ground to glory.

I. We are to caution you against a few things in which men commonly glory. And here we might mention riches, honours, learning, beauty, personal accomplishments, &c., as things in which men frequently glory. How do these elate with pride, surround with splendour, push on to distinction. But it is our design to call your attention rather to those things in which men glory in opposition to the cross of Christ. These are fundamental errors, and must be fatal if persisted in. Of this kind are the following:—

1. It is no uncommon thing for men to glory in the privileges of their birth. They are de-

scended perhaps from pious parents and ancestors, have been sprinkled in their infancy and initiated into the Church at an early age, and thus favoured with the advantages of a religious education.

2. Another thing in which men frequently glory, is the rectitude of their notions in matters of religion.

3. Some men substitute the externals of religion in the room of the cross of Christ; and make *them* the ground of their glorying in opposition to *it*.

4. Others again glory, in that they are free from gross immoralities.

5. Many make their repentance and good deeds a ground of glorying.

6. Not a few glory in their having had, or supposing they have had, some extraordinary discoveries, or in their having felt some uncommon emotion. In opposition to all these the cross of Christ was the apostle's glory, notwithstanding all the shame which was attached to it. He not only thought it foolish but wicked,

and that in the highest degree, to glory in any thing else. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. vi. 14. In the same spirit we find him saying to the Corinthians—"The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." And again, "I determined not to know any thing among you, save Jesus Christ and him crucified." Yet the apostle was a man of learning, one in a fair way for preferment, of a respectable family—"touching the righteousness which is in the law blameless. But what things were gain to me," he says, "those I counted loss for Christ. Yea, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord."

II. The second thing which we proposed, was to shew that the cross of Christ is our only

glory, and that, if we glory in any thing else, we shall ruin ourselves for ever. Now it will appear what cause we have to glory in the cross of Christ, if we only remember

1. That it is through the cross of Christ that we obtain the *pardon of our sins.* "The blood of Jesus Christ cleanseth us from all sin." "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations."

2. *Reconciliation to God* is another benefit of the cross of Christ. "It pleased the Father by him to reconcile all things to himself." "If when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life."

SERMON XVII.

With one mind, striving together for the faith of the gospel.—Phil. i. 27.

The institution of a Christian church in the world is one of the most important blessings conferred upon man. If we consider the materials of which it is composed, the measures which were adopted to bring it into existence, the privileges which it holds forth, and the ends it is intended by its great Author to subserve, we shall see reason to acknowledge that it is one of the most seasonable, wise, and beneficial institutions with which the world has ever been blessed. In order, however, that it may answer its character and design, it should agree to the model laid down in the word of God, be composed of such materials as he has prescribed, possess that spirit, exert that influence, employ

those means, and pursue those objects which its divine Author has marked out in his infallible directory. A church, organized according to the model of the New Testament, contains at least one pastor, a plurality of deacons, and a number of private brethren, who are all united in the bonds of faith and love, for the purpose of preserving and promoting the cause of Christianity among themselves, and propagating it in the world. While a church is admirably adapted to promote the purity, piety, and spiritual prosperity of its individual members, it is also remarkably fitted to preserve, perpetuate, and extend in the world the great doctrines which it entertains. Hence its name, and its titles—"The church of the living God, the pillar and ground of the truth." But in order that a church may maintain its high character, and answer the end of its institution, its minister and members should be animated by a spirit of love to the Saviour, affection to each other, and compassion for sinners, and be actuated by zealous and ardent desires to effect their reco-

very and salvation. Lights of the world—salt of the earth. If the light that is in thee be darkness, how great is that darkness. If the salt hath lost its savour, wherewith shall it be salted? A corrupt, impure, and degenerate church, that has lost the truth, become overrun with error, and which propagates doctrines and practices which are opposed to the spirit of Christianity, is one of the greatest evils with which a neighbourhood can be infested. See Rev. ix. 1–3. Our design, therefore, is to enlarge a little on the efforts which the members of a Christian church, especially its ministers and leading members, should make, for the preservation and promotion of the great doctrines of Christianity. To this we are led by the words of our text: "With one mind striving together for the faith of the gospel." And this is the first object which a church ought to aim at securing. In prosecuting our design observe—

I. There is an object recommended to our habitual approval and unremitted exertions. The promotion of "the faith of the gospel."

II. There are means prescribed for the attainment of this object.

III. We propose to offer a few motives to enforce their adoption.

I. The object which every individual church should labour to attain. The promotion of the gospel.

I. What is the gospel? By the gospel I understand that dispensation of love and mercy which the blessed God has been pleased to make to the world through the mediation of his Son, and particularly through his expiatory sufferings and death. The great blessing which the gospel announces is salvation to a guilty and perishing world. The author of this gospel, the Lord Jesus Christ, was a divine person. See Isaiah ix. 6. John i. 1, 5. Col. ii. 9. Rom. ix. 5. Col. i. 16, 17. Heb. i. 3, 4, 8, 10, &c. The gospel was procured by the death of Jesus Christ, as a propitiatory or expiatory sacrifice, for the sins of mankind. Col i. 12, 20. Salvation includes in it a present deliverance from guilt, condemnation, and exposure to the

divine displeasure—a present enjoyment of the divine favour, and the hope of heaven :—and it is announced to all. The terms on which this salvation may be enjoyed are, faith in the Lord Jesus; or a cordial belief of the great truths of the gospel, particularly that Jesus Christ has made peace through the blood of his cross, and that God, for Christ's sake, is now willing to forgive the vilest of the vile. Hence our text speaks of—

2. The faith of the gospel. Observe, faith in the gospel and faith in our Lord Jesus Christ are used in the scriptures as synonimous phrases. To believe in the Lord Jesus Christ implies knowledge, approval, and desire, as existing in the mind preparatory to the exercise of saving faith in him. The essence of believing consists in trusting in Christ and resigning ourselves to him, that we may enjoy the benefit of salvation. All faith which is short of this leaves the mind unaffected, sin unpardoned, and the individual uninterested in the blessings of salvation.

3. Consider some of the benefits which would

flow from a cordial belief of the gospel—especially if it were generally believed. The belief of the gospel brings pardon, peace, and reconciliation to the conscience—purifies and renews the mind—introduces the believer into the divine family—procures the indwelling of the divine spirit—enthrones the Redeemer in the heart—is followed by a spirit of integrity, love, and kindness to mankind. Were it general it would set all right.

4. Is it not, therefore, desirable that the knowledge of this gospel should be propagated, and that its great truths should be cordially and generally believed? What is the object of a statesman, a general, a philosopher, a traveller, a patriot, compared with that of a minister of the gospel?

The belief of this gospel we are exhorted to promote. This object should be continually near our hearts, and call forth the efforts and energy of our lives. This leads us to the second thing proposed: viz—

II. The means which we must employ, tha

this object may be attained: "With one mind, striving together for the faith of the gospel."

1. This exhortation implies, that the gospel is cordially believed by us. We are never likely to promote a gospel which we do not believe—truths which we do not appreciate.

2. It requires that we should preserve among ourselves a cordial belief of its sacred truths, as a preparative and stimulus for their promotion around us.

3. The exhortation further implies that this will be a work of great difficulty and labour. The human heart is averse to it—the power of custom—the force of general practice—the humbling tendency of the gospel—Satan—error—all tend to obstruct it.

4. The means we are to employ are purely of a moral kind. Not force—pains—penalties—the secular arm—fines—imprisonment—no carnal weapons. But instruction, conviction, and persuasion—peaceable, gentle, convincing, conciliating methods. Yet they are means which require a constant, steady, and vigorous

effort. *Striving.* The apostle Jude considered it needful to exhort the Christians of his day, that they should "earnestly contend for the faith which was once delivered to the saints."

5. Consider who the persons are by whom these means are to be employed. The members of a church generally; particularly the ministers, deacons, and leading members of the society, and the rest with them.

1. *Ministers* should strive for this object. It is the very design of their office. See Acts xx. 24; Col. i. 28. In order that they may be qualified, they should read and study much —they should make a wise selection of suitable subjects—duly study and prepare their sermons —labour to feel upon their own minds the weight and importance of the truths which they deliver—earnestly seek and depend upon divine assistance. They should preach faithfully, affectionately, convincingly, persuasively, frequently—keeping in mind the different ages, circumstances, and characters of their hearers. There should be no temporizing, truckling,

trimming—nothing offensive, personal, dogmatical, or generally controversial. Ministers should pray much for their people. Acts vi. 4. Ministers should visit their hearers, members, and others—not the rich only. They should visit often—render their visits savoury and profitable—make them short, that they may be numerous. Acts xx. 20; Ezek. xxxiv. 3, 4, 16. Ministers have to administer the ordinances of the church, superintend its affairs, and guide and influence its general proceedings. They have the rule—are responsible for the discipline and general character of the church. See Thess. v. 12; Heb. xiii. 7, 17; 1 Tim. iii. 4, 5. Ministers should strive in each of these several ways, to promote the faith of the gospel. Not consult their ease—sink under the difficulties of their work—make their office a mere sinecure—flag, decline, or temporize, But observe, they are not urged to an angry strife.

2. The *members of a church* should not hinder a minister in his work. This they may do in various ways:—by allowing a scanty and narrow

supply for his table—by neglecting his ministrations—by not taking pains to grow and improve under his ministry—by a captious and contradictory spirit—by sitting in judgment upon his sermons, instead of reducing them to practice—by deprecating and disparaging his abilities and services among others—by thwarting, opposing, and labouring to bring him into servitude—by a contentious and quarrelsome spirit—by any thing that renders his situation uncomfortable, or leads him to suppose that his friends are weary of his services. So far from hindering, the members of the church should encourage and strengthen their minister, by every means in their power—and furnish him with all opportunities to give full proof of his ministry. Like Aaron and Hur, they should hold up his hands.

3. The members should *labour*. They should all of them labour to be helpful in the great work of carrying on the cause of Christ. Deacons should labour faithfully to discharge the duties of their office—occasional preachers—persons who have gifts for conducting prayer-

meetings, &c. Members should labour to promote religion in their families—in supporting and conducting Sunday schools—in setting the minister and his services in the most advantageous light which truth will admit—in praying for a blessing upon his person and labours. 2 Cor. i. 11; Rom. xv. 30, 32; Ephes. vi. 18, 19.

4. Members should strive *in conjunction with their minister*. By attending upon his preaching—bringing their families—persuading their neighbours—noticing such as are under impressions—countenancing and seconding his efforts to spread the gospel further. Thus there will be one united, constant, and simultaneous effort to promote the faith of the gospel. Not individual or random shots—but a well planted and well directed train of artillery. *Habitual striving*—carrying on an aggressive war conjointly.

5. Minister and people should strive with one mind: that is, be agreed in opinion. 1 Cor. i. 10; 2 Cor. xiii. 11; Phil. ii. 1-4, 3-16, 1-27. Put their hearts into the work—with one heart

and one soul—alive—in earnest united—urged by a burning solicitude, &c.—be actuated by one and the same motive—love to God—gratitude—compassion for souls. See then the duty that is here enjoined!

It only remains that we—

III. Offer a few motives to enforce the practice of what has been already recommended. Think, that when a minister and people thus strive together—

1. Success will crown their efforts. Their labours are approved—the instruments they employ are divine—God is on their side—success must be the result. Isaiah lv. 10, 11.

2. This success is of the most interesting and beneficial kind. Sinners saved from death—the progress of iniquity arrested—the cause of truth and piety strengthened—the Saviour honoured.

3. The influence which this success will have upon the cause of the Redeemer at home and abroad—in the neighbourhood of a church—on a religious body—in the world.

4. Ask, can we ever do too much for that Saviour, who has laid down his life for us?

5. Time is short.

6. We have the promise of all needful assistance.

7. An ample recompence in heaven.

SERMON XVIII.

Ye also helping together by prayer for us.—2 Cor. i. 11.

It is very desirable that in all our religious services we should be preserved from a spirit of formality; that we should not frequent God's house and join in his worship in an inconsiderate and customary manner, but that we should properly understand the nature and design of public worship, and be deeply concerned for the success of that religion which God has introduced into the world by the instrumentality of his Son. Among the arrangements which he has made for propagating this religion in the world, the ministry of the gospel holds a conspicuous rank.

I. Consider the end of the Christian ministry.

II. The assistance requested that this end may be attained.

I. Let us consider the end of the Christian

ministry. The immediate end of the Christian ministry is twofold.

1. *The conversion of sinners to God.* The object of ministers of the gospel is, not to display their superior knowledge—to gain honour, power, or wealth—to render themselves conspicuous—to secure a comfortable livelihood—to keep straight with their people, or any selfish purpose of the kind; but to convert sinners to God. This is a comprehensive work, and a person may contribute to it by promoting thought, self-examination, conviction, humiliation, contrition, self-renunciation, repentance, and the like.

2. *The edification of saints.* By the edification of saints, we mean their improvement in knowledge, humility, purity, piety, faith, love, spirituality, submission, obedience, and all other Christian graces, that they be encouraged, confirmed, quickened, elevated, enabled to go on their way rejoicing.

3. If, then, neither of these ends is attained by the gospel minister, the labour is thrown

away, or worse than thrown away. If we are not benefited, our guilt is aggravated.

4. The remote or ultimate end of the Christian ministry, is the eternal salvation and happiness of the persons converted and edified: "That they may be presented faultless before the presence of the divine glory with exceeding joy."

5. For these ends Christian ministers labour. Think of the greatness of the end at which they aim—the importance of success—the consequences of failure.

II. The help that is solicited for the carrying on and accomplishing of this important end: "Ye also helping together by prayer."

1. The persons from whom this help is solicited. Professors of religion—especially those who belong to a church over which a minister presides. He is the person of their choice—whom they have called to the office—under whose care they have agreed to range themselves—who is dependant upon them—and is watching for their souls.

2. The kind of help that is solicited. ***Prayer.*** Elsewhere Christians are exhorted to know them, acknowledge them—attend upon their ministry—receive the word with patience and meekness—allow and encourage them to be faithful—esteem them very highly in love—support them in their office, &c.;—but here they are requested to pray for them. All cannot perhaps contribute—assist much by their advice and influence; but they can all pray—this is the best help.

3. The persons to whom this assistance should be afforded: "Ye also helping together by prayer *for us.*" Here observe, that ministers need, very much need, the prayers of their brethren. Why? That their piety and character may be maintained—that their health and spirits may be adequate to the duties of their high and responsible office—that they may be assisted in their work of preparation for the pulpit—in the delivery of their discourses, and in the other duties of their office; that their labours may be acceptable and successful—that

so the ends of the Christian ministry may be attained.

4. The times when this assistance should be afforded. Daily in the family and in the closet; in all social prayer meetings, particularly by each individual member—both before each public service, during the service, and when it is concluded. How great the difference between a praying congregation, and one of an opposite character.

5. The prayer should respect themselves and their fellow worshippers as well as the minister, that they may be profited; and, in order to this, that they may hear with attention, that they may be impressed and benefited; not forgetting the Sunday school, including teachers as well as scholars.

6. What reason have we to believe that such prayers would be helpful in accomplishing the important end of the Christian ministry? The liberty Christians have topray—the in vitations and encouragements there are to pray—the promises made to prayer—the numerous exhor-

tations to pray for Christian ministers—the obligations a people are under to pray for their ministers—the beneficial influence it would have upon their own minds—the need in which ministers stand of such help—the encouragement it would give them—other beneficial effects in inducing such a regard to ministers as the scriptures require.

1. Does not this subject reprove us? 2. Does it not instruct and exhort us? 3. Will it not account for the slow progress of religion among us?

SERMON XIX.

THE husbandman must first labour, and then partake of the fruits. 2 TIM. ii. 6. (Doddridge's Translation.)

I HAVE adopted this form of the passage because it is equally legitimate, as a translation, with the received reading—because it conveys a more intelligible meaning—and because it best subserves the manifest object of the writer, which was to urge his son Timothy to the cheerful endurance of labour in the cause of Christ. The same established fact and order in nature is used by James as an illustration of another Christian virtue, and a motive to its exercise. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient."

I. Consider the text as establishing the following propositions or principles, applicable alike to worldly and religious concerns, but having a special reference to the concerns of religion.

1. All voluntary labour should aim at some good and useful end. This is the motive for engaging in it. No man undertakes labour merely for the labour's sake.

2. The end can never be reasonably expected without the previous and diligent use of appropriate means. Labour must precede rest—toil, enjoyment—conflict, victory—the race, the prize We must sow before we reap—earn before we eat. Such is the connexion and orders of cause and effect—means and end.

3. Whenever a good and useful end is attained in the diligent use of appropriate means, the success, notwithstanding, is to be ascribed to a divine influence. This is true of the labours of the husbandman—the tradesman—mechanic—merchant—also of the Christian—the minister.

4. The divine influence, generally accom-

panies the use of appropriate and natural means for the attainment of a good and useful end. The husbandman that is diligent in preparing, sowing, and tending his ground, seldom fails of success. The same may be said of all other pursuits in common life. Eminently true in religion.

II. Apply these principles to the cases of Christians under several particulars.

How desirable that Christians should partake of the fruits of their labours—and in order to this, how necessary it is that they should diligently employ previous and appropriate means that the pleasure and benefit of success may be realized.

It is very agreeable and pleasing to enjoy a lively and comfortable evidence of our acceptance with God, and to experience the sweets and comforts of religion in our own souls.—But this requires a considerable degree of previous labour—prayer, faith, watchfulness, self-denial, &c.

2. It is very pleasing and gratifying to a parent, to see religion flourish in his family and the youthful members of it give early and decisive evidence that they are converted to God. But can this be expected without the previous use of appropriate means?

3. A Sunday School Teacher. It is sweet to reap—but we must first sow.

4. So a Minister of the Lord Jesus.

5. So the members of a Christian Church, as it regards their cause. If they desire to flourish, &c., they should use the appointed means.

SERMON XX.

DELIVERED AT THE ORDINATION OF MR. JONATHAN INGHAM

So being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. —1 Thess. ii. 8.

Dear Brother—On several accounts I would willingly have been excused from taking so prominent a part in the services of this day, as the work which I am now commencing imposes on me. Since, however, it is your desire, and that of your friends, that I should undertake this department, I forego inferior considerations, and proceed to execute it as well as I may be able, the Lord assisting me. It may, perhaps, be well for both of us to try to forget that we are naturally related, and view each other as connected merely by the ties of Christianity.

The subject on which, according to the text which I have selected, I am to address you, is "The love which a Christian minister should feel and cherish towards the people of his charge, as the great incentive to study and labour for their everlasting welfare." You may see this remarkably exemplified in the case of the great apostle Paul. In addressing you on this subject, let me request you to consider—

I. What this love pre-supposes and implies.

II. What is its nature and tendency.

III. The influence which it will have on your conduct and labour as a Christian pastor.

IV. Offer a few motives for keeping alive and promoting this kind affection.

V. Direct to a few means, or offer a few advices, that may be useful in cherishing this disposition.

I. What this love pre-supposes and implies.

1. That you have seen your own personal need of an interest in Christ and his great salvation.

2. That you have cordially adopted the plan of salvation by Jesus Christ, and are perfectly satisfied with him, and personally interested in him.

3. That you love him sincerely and supremely, and that this love causes you to love his people and everything connected with their welfare and his honour. And if the Lord has gifted you with talents that will be useful, you are willing to employ them in his service for the benefit of his people.

II. The nature and tendency of this love.

1. It is a feeling or disposition directly opposed to everything selfish, mean, and carnal. It will prevent a minister from entering into the sacred office, that he may gratify some base desire, or gain some sinister or unworthy end. Particularly, it will preserve him from being a man-pleaser—seeking human glory—gratifying his own pride and lust for office and power—making a gain of the church. See 1 Thess. ii. throughout.

2. It will lead him to seek the best, the everlasting interests of the people of his charge

"And so being affectionately desirous of you." Desirous for what? That you may give the most decisive evidence of your conversion. So Paul to the Galatians—"My little children, of whom I travail in birth again until Christ be formed in you." That your religion may be vigorous and progressive: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." That you may invariably stand fast: "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." That your number may be increased. Like Joab before the king of Israel, his prayer continually is that the Lord may add unto the people, how many so ever they be, a hundredfold, and that his eyes may see it. That I may have the happiness of meeting you on the right hand of the Judge at the last great day. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our own glory and joy."

III. The influence which love will have upon

your conduct and labours as a Christian minister and pastor.

1. It will lead you to obtain an extensive and accurate acquaintance with the gospel of Christ. And, for this purpose, to a devout study of the holy scriptures.

2. To impart this gospel in all its rich fulness and variety to the people of your charge, by means of preaching. Explain and illustrate. Consider this as a duty. "Woe is me, if I preach not the gospel"—its doctrines, blessings, duties, consolations. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

3. You will do this willingly. The heart must be in it, not dragged to it—cheerfully—tenderly. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Be willing to preach, not only in this pulpit, but in the neighbourhood as much as your health and time will admit.

4. The principle under consideration will lead you to transfuse, as it were, your very soul into your compositions and addresses; and to show that you are willing to wear out and sacrifice your life for the good of your people. "Not the gospel of God only, but also our own souls."

5. It will lead you to impart the gospel in the family and social circle, and in your pastoral visits, as well as in your public labours; and will greatly assist you in all your engagements by giving you pleasure in them, and by sanctifying them to their designed end.

6. It will lead you to the frequent exercise of prayer for the people of your charge.

7. It will induce you to enforce all your labours by perfect consistency in your life. What an example was Paul in this respect. How nobly he appeals to the Thessalonians—"Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe."

8. It will prepare you for meeting the hardships, and surmounting the difficulties of your office.

IV. I proceed now to offer a few motives for keeping alive and promoting this heavenly disposition. "Because ye were dear unto us." Your people should be dear unto you, because—

1. They are Christians, or at least profess to be so, and consequently, so far as they are sincere, are dear to Christ.

2. They are General Baptists; of the same views and sentiments with yourself.

3. They have chosen you to be their pastor.

4. They have declared their intention to act towards you in that capacity according to the directions of the gospel of God.

5. They profess to have been guided by divine providence in the choice they have made.

6. You have declared your deliberate acceptance of their call.

7. They are people for whom Jesus Christ shed his own precious blood, and for whose final salvation he is deeply concerned.

8. They are people for whose souls you will have to answer at the resurrection of the just.

V. I now, in the last place, offer a few ad-

vices that may be useful in cherishing that disposition.

1. Let your own personal religion be always vigorous and healthful.

2. Keep the dying love of Christ continually warm upon your heart.

3. Be rigorous and severe upon your own failings, and candid respecting those of your friends and brethren.

4. Always let them have cause to esteem you very highly in love for your work's sake.

5. Expect not too much from them.

6. Think much upon the wisdom, power, promises, and example of Christ, as the great shepherd.

7. Often consider the reward which awaits fidelity.

SERMON XXI.

CHARGE TO THE PEOPLE AT AN ORDINATION SERVICE.

I REJOICE, therefore, that I have confidence in you in all things. 2 COR. vii. 16.

I WOULD endeavour to show you—

I. In what respects your minister should have ground to place confidence in you as the people of his charge.

II. How reasonable it is that you should fully satisfy him on this head.

III. The pleasing and beneficial result. It will cause him to rejoice—and, as a consequence, cheerfully and diligently to prosecute this great work.

I. Consider, then, in what respects it is of great importance that your minister should be able to place confidence in you.

1. That your expectations from him as a Christian and a minister will not rise too high.

2. That you will henceforward consider him as your minister and overseer, and treat him accordingly.

3. That you will give him full scope for the discharge of his ministerial and pastoral duties among you, and for accomplishing the great ends of his office among you.

4. That you will never add to the necessary difficulties of his office—by strife—by thwarting or opposing—by sinking him that you may raise yourselves—by tattling, tale-bearing, and by allowing the archers to shoot at him, &c.

5. That you will labour to make a wise and practical improvement of his instructions, so that your proficiency may be apparent to himself and others.

6. That you will steadily co-operate with him in preserving and extending the cause of Christ among you and in the world.

7. That you will cheerfully provide for his temporal wants, while he is ministering to you in spiritual things.

In order that you may thus act towards your minister, pray much for him—highly esteem him in love for his work's sake. Consider—

II. How reasonable it is that your minister should have sufficient ground for the exercise of such confidence in you. Remember—

1. That he is a minister of Jesus Christ, and consequently dear to his great master in heaven.

2. His office is designed and calculated for your individual good.

3. That he is the minister of your own choice.

4. That he has this day consecrated himself to your service and benefit.

5. That you consider the hand of Divine Providence to have been employed in bringing him among you.

6. Consider again the nature of the prospects which lie before him in the present life while promoting your best, your everlasting interests: not ease—preferment—wealth—caresses: but

labour—poverty—misrepresentation—persecution.

7. Bear in mind the strict injunctions which the Saviour has given on this head,—"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal vi. 6. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. v. 12, 13. See also Matt. x. 9, 10.; 1 Cor. ix. 4-15.; Phil. ii. 29, 30., and iv. 16-19; 1 Tim. v. 17-19.; Heb. xiii. 17, 18.; 1 Cor. xvi. 10, 15, 16.; Phil. ii. 16, &c.

Is it not reasonable, then, and every way proper, that your minister should be able to confide in you in the respects we have mentioned? It now only remains that we should consider—

III. What will be the pleasing and beneficial result: it will cause your minister to rejoice—

and hence will result many important benefits to you.

1. The influence it will have on your minister himself—it will cause him to rejoice. And is not this an object worthy of your desire and aim? But consider—

2. The influence it will have upon his labours, and consequently upon your interest and welfare. His continuance among you will be likely to be permanent. He will be encouraged to prosecute his work cheerfully and faithfully among you. He will always be able to speak in your favour, and to your praise. His work will be pleasant. The great ends proposed to be accomplished by the union which has this day been formed, will be likely to be attained. The Lord Jesus Christ will be glorified.

3. Consider what will naturally be the consequences of a contrary result. *I weep, therefore, because I have no confidence in you in any thing.* O the painful situation of such a minister!—O the sad and dispiriting influence that it must have on his labours—and consequently

upon the souls of his people. Let him rather have cause to say with the apostle, " I rejoice, therefore, that I have confidence in you in all things."

BRIEF MEMORIAL

OF

MISS INGHAM.

LOUISA INGHAM was the eldest child of Mr. Richard Ingham, the subject of the preceding memoir. She was born at Duffield, on the 27th of August, 1814. She was remarkable in her childhood for unusual thoughtfulness and attention to duty. While very young she seems to have yielded, in a very decided manner, to the gracious influences of the spirit of God. She loved prayer, and was anxious that those who were dear to her should love it too. Among the earliest recollections of her brothers and sisters, are her exhortations and encouragements to this duty, and her declared resolution to practise it herself.

A spirit of active benevolence was another feature of her character specially entitled to notice; a benevolence always directed to promote the highest and best interests of those around her. When only a little girl she was the sole projector of a plan for the establishment of a library, which was carried out under the name of "The Children's Library." At the age of fifteen, as nearly as the memory of her friends enables them to say, she became a Sunday School teacher. She continued ever after to act in that capacity, with one slight interruption, to the time of her death:—a circumstance in itself sufficient to shew the interest and pleasure she felt in doing good. As might be expected, she excelled in the work to which she so zealously devoted herself; and was admired by all connected with her, for her punctual, assiduous, and efficient discharge of her duties. Not unfrequently, when the weather was severe, and when residing at some distance from the school, she would take provision with her in the morning to suffice for her dinner,

and sometimes for her tea also, that she might be ready at her post at the proper time, and be prepared to join in the public worship of God in the evening.

In the year 1830, she began to attend the meetings held in connexion with the church at Heptonstall Slack, for the friendly interchange of Christian experience; and on the 26th of June, 1831, in her 17th year, was baptized and united to the church. Mr. Butler, the present pastor, states that he has heard her experience referred to, by those who were in the habit of meeting with her at this time, as having indicated superior spiritual attainments; and that he has every reason to believe, from what he has heard respecting her since his settlement at Slack, that "she was a very worthy and consistent Christian."

Her efforts as a Sunday School teacher were attended with remarkable tokens of the Divine blessing. Many of her pupils gave evidence of their conversion to God, and became members of the churches in connexion with which she

successively laboured. Especially was this the case at Belper, where six or seven from her class owned their Lord in baptism.

While residing at Belper, she commenced a system of tract distribution, which she carried out without assistance; visiting the most ignorant and abandoned in the very worst neighbourhood; praying and conversing with the sick, the aged, and the poor; and frequently relieving their temporal distresses by gifts of food, or clothing, or money. "When the ear heard *her*, it blessed *her*."

In the service of the church also, as collector, and in other ways, she was very efficient and useful.

As the best available illustration of Miss Ingham's general character, and habitual exercises of mind, we shall give some selections from her correspondence, which have been kindly furnished by her most intimate and attached friend, to whom under God she had been made useful by her advice and conversations, and from whom she herself no doubt

received good in return. Other records of this kind are very scanty. A few memoranda have been found among her private papers, extending over a few months only, and written at distant and irregular intervals. She seems to have debated with herself the propriety of keeping a diary, and to have decided in the negative. Conversing on this subject with her friend, she observed that she did not write down her daily experience. She thought those who adopted such a plan were very liable to deceive themselves. She had occasionally written a little, she said; and on a review of what she had done, was really surprised at herself; but fearing self-deception, she had discontinued the practice.

It would be grossly uncharitable to pronounce any thing like a general censure on the many estimable and devoted Christians who have recorded, from day to day, the principal incidents of their walk with God; and have thus endeavoured to mark the steps of their progress in the divine life. Few, however, will be dis-

posed to maintain that the danger apprehended by Miss Ingham is, in such cases, entirely imaginary. Her own clear perception of the evil to be avoided would doubtless have gone far to preserve her from it. Still, whatever regret her friends may feel at the decision to which she came as to her own course, it furnishes at least strong testimony in favour of her habitual watchfulness over her own heart, and of her scrupulous care to maintain Christian simplicity and uprightness in the sight of God.

The extracts now subjoined require no explanation. The first is an entire letter. The rest follow in the order in which they were written.

"My Dear Friend—

"You will perhaps think it strange that I should address myself to you by letter, when I have so many opportunities of conversing with you verbally; but I trust the motive which influences me will be a sufficient apology. I dare not hope to write anything that will be the

means of imparting peace and joy to your mind; but perhaps I may be able to give you a word of encouragment that will be seasonable: and may he who knows all your trials accompany it with his blessing, and prevent any evil arising from it. My dear, you are soon made to experience the truth of the declaration, 'If any man will live godly in Christ Jesus, he must suffer persecution.' If you make up your mind to serve the Lord Jesus Christ, you must expect to meet with hardships and trials, and even persecutions, for righteousness' sake. The Christian life is a warfare; and we no sooner begin to set out in the way to heaven, than we find our enemies begin to oppose us, and would prevent our progress. You know that we have three great enemies to contend with—the flesh, the world, and the devil; and nothing but the grace of God can enable us to combat them successfully. Our own corrupt nature may suggest many innocent amusements; the world may offer many pleasures; Satan may try to persuade us that there is no harm in thus enjoying ourselves, and

ask us why we should be so scrupulous, when others around us appear to see nothing improper in such things. My dear friend, let you and me determine, that whatever others think, or say, or do—we will make the salvation of our immortal souls the one thing needful. It matters little whether we have the esteem of our fellow-creatures or not; but oh! it is of the highest importance that we secure the favour of God. 'His favour is life, and his loving-kindness is better than life.' This world will soon be over; and when we come to lie on a dying bed, we shall never regret having spent so little time in worldly visits and pleasurable company. Our regret will be, that we have been so much conformed to this present evil world, and have done so little for the honour and glory of him who has done so much for us. I know there are many professors of religion who will advocate the lawfulness, and even the expediency, of what they call friendly parties; and perhaps, if these parties were conducted with moderation, and were not allowed to engross too much time,

they might in themselves be harmless: but when the company is composed of professing Christians and worldly persons, I think there is great danger of religion suffering. I am aware that you are placed in peculiar circumstances; between a desire to please your friends, and a desire to please the blessed God, you sometimes know not what to do. If I dare be plain with you, I should say, when you have carefully considered everything:—what you will have to give up—the world, with all its sinful pleasures, and unsatisfying professions, and vain amusements; perhaps, in some measure, the love and approbation of your friends; your own will and carnal inclination; and all to enter upon a course of self-denial, obedience, and devotedness to the will of God: on the other hand, what you will will gain—the smile of heaven; the approbation of conscience; a hope that when the toils of this short life are over, you shall enter upon a state of never-ending felicity in the presence of God and of the Lamb:—when you have considered all, make your choice. My dear, dear A——,

I hope this you have already done. I hope you have come to the resolution, 'As for me, I will serve the Lord.' Then, I would say, be determined. Let nothing draw you aside. And when you are perplexed and in difficulties, go to the throne of grace; try to look up to God as your heavenly Father; try to think that he does feel for you, and care for you; tell him all your wants, your fears, your distresses, your trials, discouragements. Commit yourself and your concerns into his hands, and he will take care of you. I am afraid you will say, 'This is fine talking;' but, my love, it does belong to you. You are one for whom the Saviour died. Try to believe this. Think much about his sufferings and death. Place your dependence here, and you shall not perish, but have everlasting life. Look to him to direct you in the right way; and though Satan may tell you that the Lord will never listen to your prayers, and that they are not such as he approves—yet, still persevere. Take some sweet promise, such as this, 'Him that cometh to me I will in no wise cast out,'

(he cannot stand against that,) and go again to Christ, and you shall find that he is faithful And now my dear, I must leave you. I am inclined to think your patience will need be exercised while reading these effusions of a heart tenderly attached to you. Will you excuse all? I have written with a trembling hand, and with many tears, and it is my earnest request that when you have read this letter, you will consign it to the flames. Hoping that your prayers for yourself, as well as for me, will be heard and answered, I remain,

"Your unworthy friend,

"LOUISA INGHAM."

"August 28th, 1838."

(ON THE BAPTISM OF HER FRIEND.)

"*Belper, Tuesday Evening, March 10th*, 1840.

"MY VERY DEAR FRIEND—

. . . . . .

"You say you are where you were. I hardly think so; I think you have advanced a little. 'Tis true, my love, it is a solemn engagement, and so is every engagement between the Lord and our own souls. When from the depths of distress we raise our desponding eyes to Calvary, and look to the atoning blood of Jesus Christ as the only ground of our hope and acceptance with God; and apply to ourselves, as we may, the sentiment, 'He loved me and gave himself for me'—we make an engagement to love him and serve him; and the Lord engages to forgive our sins and receive us into his favour. This is solemn, my dear; and whatever Satan or our own unbelieving hearts suggest, it is what the

Lord approves. In conformity with those lines of the poet—

> 'But drops of grief can ne'er repay
> The debt of love I owe;
> Here, Lord, I give myself away,
> 'Tis all that I can do!'

we give ourselves to him, and desire henceforward to live to his glory. And from a principle of love and gratitude, from a sense of duty in obedience to his command, we attend to the ordinances he has instituted; and declare, before angels and men, that we have engaged ourselves to the Lord, and intend to live and die in his service. I should think all who are baptized esteem it a privilege as well as a duty; and feel their *unworthiness* to follow their Lord through the water, and to have a name and a place among his people. But still they are sinners, trusting in the Saviour: and for such it is intended; and as such they feel their right to it, and only as such. From what I know of your experience, my dear, ... I believe, that, as your knowledge of divine things increases, your faith, hope, and love will

increase. You know we do not expect so much fruit from a young tree as from one of mature growth. So the Lord Jesus Christ does not expect so much love, and zeal, and confidence from a young believer, as from an established Christian. Else, would he have said he would not break the bruised reed, nor quench the smoking flax? Oh, my dearest A——, take the encouragement the gospel offers you; open your hands and heart, and receive the blessings Christ is willing to give."

"*Belper, March 16th,* 1840.

"MY VERY DEAR FRIEND,—

. . . . . .

. . "Though in looking forward, the future is to us uncertain, yet there are many things we may reasonably calculate upon.

'The world will distress us, and Satan will teaze.'

Disappointments and trials will await us, perhaps almost at every step; we may meet with imperfections and unkindness from friends; and we shall discover much in ourselves to fill us

with dismay: while every day, as the world turns round, fresh events will rise up before us, and excite our fears and hopes, and thus cause disquietude within. Therefore, my love, if we wish to enjoy happiness, it must consist in having God for our friend, and being able to refer ourselves and our all to his care, and keeping, and guidance. It is well for us that this is a world of trial, or we should never reach heaven. When we have experienced some exquisite temporal enjoyment, how we have found our spiritual taste vitiated. And even those pleasures which are in themselves innocent, if too eagerly pursued, bring guilt upon the conscience, and leave a sting behind them, while they lessen our concern for the *one thing needful!* I would not, my love, raise a dark prospect before you, and thus discourage you; but I think such a view of the future as this is the most profitable one we can take. Fancy will at times indulge her golden dream; and she requires a check, or we shall find ourselves deceived by her flattering visions. My prayer

is, that I and my dear friend may possess patience and resignation amidst all our disagreeables, and a cheerful acquiescence in all the dispensations of Providence; that we may pass through life in the daily expectation of, and preparation for, death; and that, when the messenger shall arrive, we may be *quite ready* to depart and to be with Christ which is *far better*. I am glad, my love, if religion yields you some comfort. I think the doctrine of justification by faith becomes more precious to me. No matter what sin, and Satan, and my wicked heart, say; if I can but cling to the cross, and surrender myself to the Saviour, I am safe. You think too highly of my experience. I am not always exulting; but if I am a real Christian, I might be. There is the point; but sometimes trifling things disturb me."

(WRITTEN ON HER BIRTHDAY.)

"*Belper, Thursday, P. M. August 27th*, 1840.

"MY VERY DEAR FRIEND—

. . . . . .

"AND now let me thank you for your two kind and welcome letters, and for your fervent wishes for my welfare. No doubt your thoughts are with me; and perhaps you are wondering how I am spending the day, and what are my preponderating feelings. I have taken leave of the old year, as a friend I am never to see again. My heart has been full to overflowing; I have wept tears of gratitude, while a sense of my unworthiness has almost overwhelmed me. In reviewing the past, my love, many things come to my remembrance—some which I dare not dwell upon; but throughout, the goodness and mercy of God have been remarkably prominent: I am led to exclaim, 'Hitherto hath the Lord helped me.' My pen shall record His goodness. Oh! that my life

may more than ever shew forth His praise! You wished this day might be a sweet and peaceful day to me; and so it has been on the whole.

"While I see much cause to be deeply humbled and abased before a heart-searching God, on account of my unworthiness and numberless transgressions, I am enabled to look to his promise, and to trust in the merits and mediation of his dear Son, 'who ever lives to make intercession for me;' and I do possess a hope (for which I cannot be sufficiently thankful) that supports my mind, and makes *this world* appear trifling and insignificant.

"In looking forward to the future, I cannot wish that my path may be smooth and agreeable. This would lull my soul into carnal security, and I should be in danger of forgetting my God and Saviour. I know the Lord has kinder designs towards me than to allow me to live without sufferings. I only pray that he will impart suffering grace, to enable me to glorify him in the furnace: and, if called to any

active duty, that I may be ready and willing to spend and be spent for him. For the last few weeks I have enjoyed much peace and comfort of mind, Christ has been precious; the promises have been sweet; religion has appeared the *one thing needful.* I have felt more earnestness, and a greater aspiring after heaven and heavenly objects. Oh! that this improvement may continue; that I may be daily growing in grace and in a meetness for the inheritance of the saints in light."

(WRITTEN AFTER THE DEATH OF HER FATHER.)

"*Sheffield, October 30th,* 1842

"MY VERY DEAR FRIEND—

"Gladly would I take up my pen, and spend an hour before I retire to rest, in scribbling to my dearest A—, had I the least hope that by so doing I should obtain any relief or comfort to my poor distressed and afflicted mind. But I know, my dear, the malady lies too deep for any earthly remedy to reach;

and well would it be for me if, instead of looking to this broken cistern and the other, I were ceasing from the objects around me, and looking constantly and entirely to that fountain which always contains a full supply of living waters, ready to satisfy the wants of the needy, and able to cure the most disordered passions, and tranquillize the most perturbed spirit.

"I know not whether my A—— realized the composure she wished after she had written her long, kind letter, but I fancy she would, after all her effort, still feel a sadness and a melancholy sympathy for her friend; and if I may judge of her feelings by my own, this sadness would increase as the painful reality was more and more impressed upon her mind.

"But I hope, my love, as you have committed yourself and your fatherless friend, again and again, to the care of that Infinite Being who has been far better to us than our deservings, and who, while he has put into our hands the bitter cup of affliction, has still sweetened it with some tastes of his love and mercy

—that your mind has been more at ease, and that you have been enabled to contemplate the more pleasing aspect presented in the gospel, which unfolds to us the cheering doctrines of a joyful resurrection and complete felicity beyond the grave. It is indeed a mitigation of our grief, and ought to cheer our hearts, and check our desponding emotions, when we are called to consign the mortal remains of our nearest and dearest friends and connexions to their cold and silent mansion, to feel assured that that which has now become so offensive to our senses as to require being buried out of our sight, shall one day be reanimated, and shall bloom again in immortal youth and beauty; no more subject to decay or corruption, but constituted to enjoy perfect and never-ending pleasure at God's right hand. 'I shall be satisfied when I awake with thy likeness.' I am trying, my love, to keep the prospect before me; and am not altogether without hope of joining my dear departed friends again in a world where pain, and sorrow, and death can never

come—where God himself shall wipe away all tears from our eyes. This is truly a 'vale of tears;' and we must remember—

> 'The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown;
> No trav'ller ever reached that blessed abode,
> Who found not thorns and briers in the road.'

Oh! that you and I, my dear friend, may be guided aright, though it may be through a narrow and a rugged path; be sustained and comforted under all our sorrows and trials, exercising a firm and unshaken confidence in the divine providence and promises; and at last be admitted through the gates into the city, and meet each other in the blessed paradise above; 'Yet a little while and he that shall come will come, and will not tarry.'

"I have been brought through deep waters; yet while I have to sing of judgments I must sing of mercy; and I would try even to bless the hand that smites me. . . . . Do not distress yourself about me; it will do no good. We have still to labour and suffer a little while, and then I trust

we too shall be amongst 'the blessed who die in the Lord.' With kind love and best wishes for your welfare, I am your attached

"LOUISA."

"*Sheffield, March 20th*, 1843.

"MY VERY DEAR FRIEND—

"I am trying to take time by the forelock, and am commencing a letter on Monday morning in the hope that I shall be able to finish it before the end of the week; but to tell you the truth, I find it rather hard work to write a letter just now, even to my dearest friend. However, my A—— must, if she pleases, excuse everything, and I will try to do the best I can I know you would not like total silence, nor should I. I was pleased to receive your letter on Saturday. I could not tell whether to expect one or not, but thank you, love, for indulging me again. Time does indeed appear to move on with rapid wheels. I can hardly

believe it is nearly six months since I became fatherless; and when I think of my age and A—'s, I feel almost startled at the advance we are making. If our spiritual improvement did but keep pace with our years, there would be less occasion to regret their flight. But alas! alas! our hearts still cleave to the dust; and heaven and eternal glory are viewed too much in the distance. I am glad, my love, we are in any degree sensible of our imperfections and shortcomings. We ought to feel humbled when we think of by-gone privileges, and opportunities, and providential blessings—blessings which have been showered upon our ungrateful heads in rich abundance. The past is gone, gone; the future, the uncertain future, is before us. Let us, my dear friend, try to mend our pace, to double our diligence; and forgetting the things that are behind, let us press foward to the prize of eternal life, being not weary in well doing; for, in due season *we* shall reap if we faint not. I thought of you yesterday, love, and wondered how you were going on. I was rather dis-

appointed. Our morning congregation was disheartening; and Mr. H——— appeared to feel it so, for he did not seem at all in his element. We had nearly a full chapel at night, and he was much more animated."

"*Sheffield, Wednesday Evening, June 14th, 1843.*

"MY VERY DEAR FRIEND—

"I feel ashamed to be so much in your debt, but hardly know how to avoid it. I have been wanting to write to you several days, but have felt unable to set about it. Your kind letter to-day has given me a little spur, and I have actually taken up my pen to make an attempt; but alas! alas! it seems as unwilling to perform its part as I am incompetent to perform mine, so that I fear I shall be obliged again to tax your charity, and put you off, while selfish *I* derive the sole benefit. I am still struggling on; sometimes admiring 'the beautiful vicissitude' through which I am called to

pass, conducted by an unseen, but all-wise and unerring hand; and cheering myself with the prospect of having all cleared up to my full satisfaction at a future day; and sometimes conflicting with the enemy, yielding to despondency, and saying, 'How shall I stand the trying day?' forgetting that,

> 'Tis the necessary share—
> Of joy and sorrow, health and pain.'

"Since I last wrote, mother has been far from well. Her health is evidently suffering from anxiety; and this, in fact, affects me more than anything else. She is aware of it herself, and has several times lately reminded us that she 'shall not long be amongst us.'

"It would indeed be a happy exchange for her; but oh, what would this world be then? While she is spared, I think I can bear any thing. But enough, A— will say, I am meeting trouble again; and I ought not. Perhaps, after all, I shall be taken first; or if not I shall not be long after.

. . . . . .

"* M—— W—— died a fortnight since. I have thought much about her. She died very happy; and has, no doubt been greeted by her beloved pastor, and forms an additional gem in his crown.

"There is another landed on the heavenly shore, ready to welcome this poor bark, when it shall have successfully weathered every storm. 'There the wicked cease from troubling; and the weary are at rest.'"

"*Spitalfield Grove, December 11th*, 1843.

"MY VERY DEAR FRIEND—

"When I received your last, I felt a little concerned at your being indulging the expectation of receiving a long letter from me. I am afraid, love, such a one as you wish for will never arrive; for when I have to seize scraps of time for writing, my thoughts, which are too much given to wandering, are flitting about

* One of her Sunday Scholars.

here and there and everywhere, and I find it difficult to chain them down, so as to form any definite ideas. You will think such a mind as this must be very barren, and so it is, love, most lamentably so; and as a natural consequence, indolently shrinks from application.

. . . . . .

And so, my love, it is nearly Christmas. Can you believe that in a few weeks, if spared, we shall take leave of eighteen forty-three? So fast eternity comes on, with all its overwhelming import. O that this thought may make a deeper impression on my heart! My A——— wonders how I am progressing in spiritual things. Alas, my love, the last few weeks I fear I have witnessed some decline in religious feeling. I might tell you of unwatchfulness, of idolatry of the heart, of worldly-mindedness, and a host of evils; which only prove the impurity of that fountain whence they proceed, and the painfully little attainment I have made, notwithstanding my privileges and chastisements, in vital godliness and sanctification of heart.

For a few weeks after I came home, my Bible and closet were my delight. I loved to commune with my heavenly Father, and think I enjoyed some tokens of his love, and with delight could I anticipate a re-union with beloved departed ones in a better world. But I did not relish my Sunday meals, perhaps to my shame I ought to speak it; and my feeling at this moment is, that if ever I needed the cleansing influence of a Saviour's blood, I need it now;—if ever I had reason to smite upon my breast and say. 'God be merciful to me a sinner,' I have reason now. But I also feel that this is language I *may* use; and which, if it spring from a sincere and contrite heart, will reach divine love, and I may hope will draw down upon my unworthy guilty soul, a fresh sense of pardoning love and mercy." . . . . . .

The extract just quoted is from the last letter Miss Ingham's friend was permitted to receive from her. Indeed, the end of her earthly course was now much nearer than any connected with

her apprehended. When about seventeen years old, she had been visited with a severe affliction, which she bore with exemplary patience and resignation. It was not designed that her final trial should be a very protracted one.

Not quite a month elapsed from the commencement to the close of her last illness. Neither herself nor her friends were seriously apprehensive of danger until a few days before her death. She kept entirely to her bed from the time she first yielded to the complaint, though not apparently compelled to do so. Her mind, however, seemed evidently ripening for another world; continually occupied with religious subjects; exquisitely alive to the importance of personal salvation, the worth and love of Christ, the prosperity of the church, and the welfare of souls. The preciousness of the Saviour and her own unworthiness were the constant themes of her discourse.

On one occasion she said, "Oh! how cheerfully do I submit to all the Lord's will! If he should see fit to keep me suffering here, he

knows what is best; and it is my wish that he should be glorified in me." After indulging for some time in similar reflections, she added, "I trust I can say, 'Jesus is mine, and I am his.' Surely, after all the goodness he has bestowed on me, he will not forsake me now in my affliction."

She was asked a question or two, with regard to her love to the people of God. She replied, "Oh yes, I do love God's people. Yes, I do! But Jesus is far more than all.

'Jewels to him are gaudy toys,
And gold is sordid dust!'"

After a short pause, she added, "I think this is grace; it must be grace. But oh! what an unworthy, unprofitable servant I am! Oh, the mercy and love of my Saviour!

'Deep on the palms of both his hands,
He has engraved my name;
He shall restore my ruin'd walls,
And build my broken frame!'"

At another time she said, "I don't think my time is come yet. I think the Lord has something more for me to do. I don't see how I

can well be spared just now, on account of my poor mother and motherless niece. Otherwise I have no wish to recover. The Lord's will be done!"

In the same happy and resigned frame of mind she continued, with slight variations—frequently repeating whole hymns with great animation, and praying to God—until death put an end to her sufferings on the 29th of January, 1844, aged 29 years: for twelve years of which time she had been an avowed follower of the Saviour.

Miss Ingham was buried in the Cemetery, at Sheffield. Over the spot where all of her that the grave could hold has been laid, are now to be seen a few evergreens and other shrubs, planted in grateful affection by a number of her pupils in the Sabbath school, who with their superintendent, visited her grave for the purpose shortly after her death. "Blessed are the dead that die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Reader! in this little volume have been presented two examples of eminent piety. You have seen in them the workings of the spirit of holiness in the heart, and its fruits in the life, exhibited in different, but not dissimilar spheres; in modes of operation essentially alike. What has been the effect of this representation on your mind? Do you see, any the more vividly, the infinite value of the Saviour? Is holiness more lovely in your eyes? or are you more familiar with its loveliness?—only two forms of the same question. Are you more fully prepared to do battle with all sin; and to seek, with earnest self-denial and persevering zeal, to further the glory of your Lord by doing good to your fellow-creatures? Then, "whatsoever thy hand findeth to do, do it with thy might." "Work while it is day; for (learn in this place emphatically) the night cometh, in which no man can work."

D. T. INGHAM, PRINTER, SHEFFIELD.